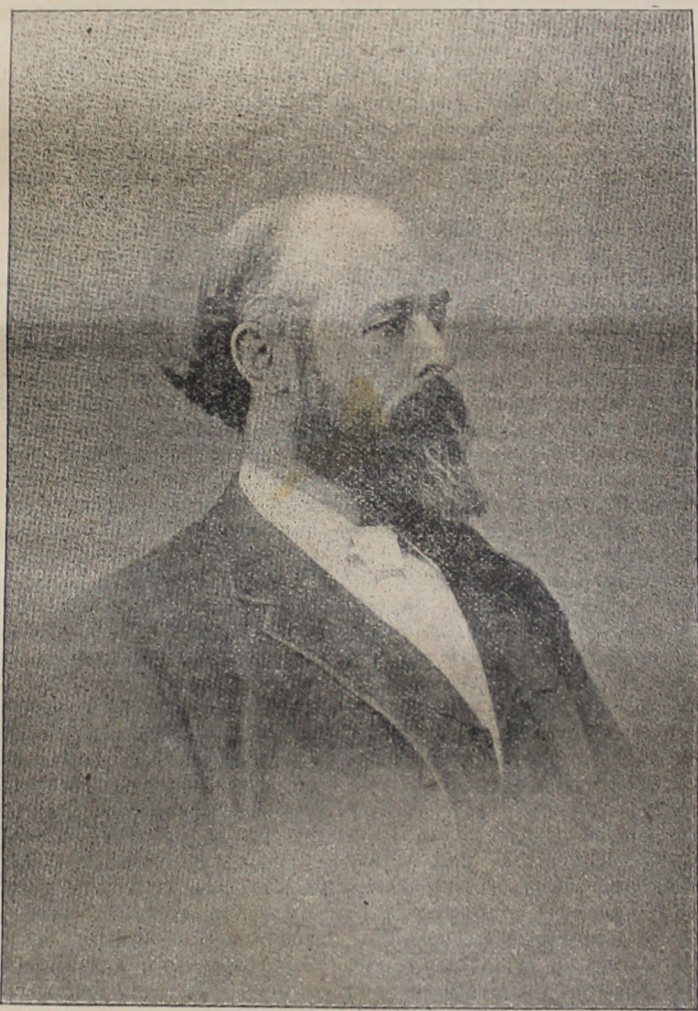


Light of Truth

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PROF. OLIVER J. LODGE, D. SC.

An Exponent of the
Philosophy of Life.

HARPER & CO. N.Y.

Philosophy and Facts

PROF. WM. CROOKES.

ONE OF THE FOREMOST SCIENTISTS ATTESTS TO SPIRITUALISM.

His Varied Experiences in Spiritual Phenomena—How He Was Convinced.

Professor Crookes, president of the Psychical Research society, is one of the foremost men of science of the present day. Lord Kelvin may be regarded as more eminent, Alfred R. Wallace as more closely associated with the great scientific doctrine of Natural Selection than he, but after Lord Kelvin and Alfred R. Wallace, there is no man of science, now that Huxley and Tyndall are dead, whose name is quite so familiar to the public, or held in such respect by the selector world which is composed, let us say, of the Fellows of the Royal Society.

Yet, of Mr. Crookes as a man, who knows anything save his own most intimate friends? His very devotion to his studies, and concentration in pushing a little wider the boundaries of our knowledge, increases the difficulty of presenting any picture of his life as he has lived it.

HIS RADIOMETER.

This was a very delicate and slender piece of mechanism. Something like a small windmill, or compound between a watermill and a windmill, delicately poised and carefully secured under glass. An inscription below stated that this was Crookes' radiometer, and its merit consisted in the demonstration which it afforded of the dynamic force of light apart from heat. In midday, when this little instrument was exposed to the rays of the sun, the fins or sails of the little wheels began to rotate, and continued to revolve so long as the driving force of the sunlight fell upon their surface. There were, of course, the usual efforts to explain it away, and to suggest that it was wind or electricity or heat that made the wheel rotate; but after all these explanations had been knocked on the head, and you were left face to face with the demonstrated fact of the light ray driving a machine by the pure force of light itself, then you were compelled to admit that, in a way, you did not exactly understand, to an extent you did not realize, your horizon had been somewhat widened, and your sense of the wonderful, miraculous nature of the world in which you lived was deepened and intensified. But what has done most to pierce the almost impenetrable armor of stolid incredulity with which the average man encases himself, in order the better to do his daily work, has been the recent discovery that the rays which are obtained by the use of a Crookes tube are capable of enabling us to photograph objects, invisible not only to the eye, but to every instrument that has been invented to enable the eye to see.

THE PROGENITOR OF THE X-RAY.

It is hardly twelve months since this earth-quake fact was let loose upon the world, and we shall have to wait many a long year before we can fully appreciate the extent to which it has ripped and riven the tough clay of materialism, in which so many of us burrow like moles. Professor Crookes was away in Africa at the time when Professor Röntgen first made known to the world the extraordinary results that could be obtained by the simple vacuum tube that bears Mr. Crookes' name. Neither has Mr. Crookes, since his return, taken any steps whatever

to identify himself more closely with the discovery of the X-rays. He is not of the advertising tribe, but in spite of anything he does or omits to do, his name will always be associated with the one discovery of our time which, more than any other, has compelled the man in the street to admit that, after all, "there may be more things in heaven and earth than this world dreams of."

THALLIUM.

The men of science, the learned chemists and distinguished experts, who elected Mr. Crookes president of the Chemical society, can appreciate, because they can understand, the discoveries which Mr. Crookes has made in, say, for example, the discovery of Thallium, and all that such a discovery implies; but the ordinary man does not know of the Thallium, and it would be all one to him if it were said that Mr. Crookes had discovered Bdelium. Indeed, he would feel in that case as if he were on safer ground, for has he not read Bdelium in the Bible, whereas Thallium—what is Thallium? He gives it up, and goes his way. If he knows nothing about Thallium he knows still less of many of the later discoveries, of the verification to which Professor Crookes has devoted many laborious years.

But every man, nay, every intelligent child, can appreciate and understand what Professor Crookes did when he invented the Radiometer, and showed how it was possible to harness the sunbeams to a machine, and it is equally easy to appreciate the marvel associated with the tube which enables us to photograph our skeletons without getting out of our clothes.

HIS SCIENTIFIC CAREER.

Crookes, Professor William, F. R. S., was born in London in 1832. In 1848 he entered the Royal College of Chemistry as a pupil of the distinguished chemist Dr. Hofmann, and at the age of 17 he gained the Asburton Scholarship. After two years' study he became, first junior, then senior assistant to Dr. Hofmann, until 1854, when he was appointed to superintend the meteorological department of the Radcliffe Observatory at Oxford. In 1855 he became professor of chemistry at the Training College, Chester. In 1859 he founded the Chemical News, and is still its proprietor and editor; and in 1864 he became editor of the Quarterly Journal of Science. Mr. Crookes' earliest original researches were begun whilst at the Royal College of Chemistry, and his first paper, "On the Seleno-Cyanides," was published in the Quarterly Journal of the Chemical Society in 1851. Since that date he has been much engaged in original research on questions connected with chemistry and physics.

In 1861 Mr. Crookes discovered, by means of spectrum observations and chemical reactions, the metal thallium, and he also determined its position among elementary bodies, and produced a series of analytical notes on the new metal. In 1863 Mr. Crookes was elected a Fellow of the Royal Society; in 1865 he discovered the sodium amalgamation process for separating gold and silver from their ores. In 1866 he was appointed by the government to report upon the application of disinfectants in arresting the spread of the cattle plague, which in that year excited much alarm in England. In 1871 he was a member of the English expedition to Oran to report upon the total phase of the solar eclipse which occurred in December of that year. In June, 1872, he laid before the Royal Society laborious researches on the atomic weight of thallium—researches that extended over a period of eight years.

In 1872 he began his experiments on "Repulsion resulting from Radiation." His first paper on this subject was read before the Royal Society, Dec. 11, 1873, and between that time and 1880 Mr. Crookes sent to the society other communications on collateral subjects, which are all published in the "Philosophical Transactions." One important result of these investigations is the Radiometer. In 1875 Mr. Crookes received from the Royal Society the award of a royal medal for chemical and physical researches. In 1876 he was elected a vice president of the Chemical society, and the next year a member of the council of the Royal Society. In 1877 he described the Otheoscope—a greatly modified Radiometer, susceptible of an almost endless variety of forms. In 1878 he gave before the Royal Society a "Bakerian Lecture," containing another long series of experiments and observations on "Repulsion resulting from Radiation."

In 1879 the Royal Society published in its "Philosophical Transactions" records of Mr. Crookes' experiments on "Molecular Physics in High Vacua." In the same year appeared a further paper on "Repulsion resulting from Radiation;" and he was again appointed Bakerian lecturer to the Royal Society, his subject the "Illumination of Lines of Molecular Pressure and the Trajectory of Molecules." In 1880 the French Académie des Sciences bestowed on Mr. Crookes an extraordinary prize of 3,000 francs and a gold medal, in recognition of his discoveries in molecular physics and radiant matter. In 1881 Mr. Crookes acted as a juror at the international exhibition of electricity in Paris. In this official position he was not entitled to a medal, but in the official report his fellow jurors, after discussing the merits of four systems of incandescent lamps, declared "None of them would have succeeded had it not been for these extreme vacua which Mr. Crookes has taught us to obtain."

Mr. Crookes is the author of "Select Methods in Chemical Analysis," 2nd ed., revised and extended, 1886; of the "Manufacture of Beetroot-Sugar in England;" of a "Handbook of Dyeing and Calico-Printing;" and of a manual of "Dyeing and Tissue Printing," 1882, one of the "Technological Handbooks" prepared for the examinations of the city and guilds of London-institute. He is also joint author of the English adaptation of Kerl's "Treatise on Metallurgy." He has edited the last three editions of Mitchell's "Manual of Practical Assaying," and has translated into English and edited Reimann's "Aniline and Its Derivatives," Wagner's "Chemical Technology," Auerbach's "Anthracene and its Derivatives," 2d ed. 1890, and Ville's "Artificial Manures," 2d ed. 1882. Mr. Crookes is an authority on sanitary questions, especially the disposal of town sewage, and his views have been laid before the public in two pamphlets, "A Solution of the Sewage Question," and "The Profitable Disposal of Sewage."

Since 1883 Mr. Crookes has been almost exclusively engaged with researches on the nature and constitution of the rare earths as interpreted by the "radiant matter" test, a new method of spectroscopic examination, the outcome of his earlier discoveries on "radiant matter," which seems likely to throw a side light on the origin and constitution of the elements. On this subject he has communicated many papers to the Royal and other societies, some of the most important being the following: "Radiant Matter Spectroscopy; the Detection and Wide Distribution of Yttrium," the Bakerian lecture for 1883; "On Radiant Matter Spectroscopy, Part II, Samarium;" "Notes on the Spectra of Erbium, and the Earth Yt;" "On Some New Elements in Gadolinite and Samarskite,

detected Spectroscopically;" "On the Crimson Line of Phosphorescent Alumina." In 1882 Mr. Crookes was elected a member of the Athenæum club, under rule 2.

In 1886 Mr. Crookes was elected president of the Chemical section of the British association, and at their Birmingham meeting that year he delivered an address in which he propounded some novel speculations on the probable origin of the chemical elements, showing that the balance of evidence was in favor of the view that our so-called elements have been formed by a process of evolution from one primordial matter. In 1887 he delivered a Friday evening discourse before the members of the Royal institution on the "Genesis of the Elements." In the same year he was elected president of the Chemical Society; he held office for the usual period of two years, and at the anniversary meetings he delivered two addresses, one on "Elements and Meta-Elements," and the other on "The Spectroscopic History of the so-called Rare Earths." In 1888 Mr. Crookes was awarded the Davy medal of the Royal Society for his radiant matter researches.

To the ordinary commonplace sceptic who denies the reality of the phenomena of the borderland, may I say, "Thirty years ago you would have denied the fact that it was possible to harness the sunbeam to a machine, and make light itself drive a mill, but there is the man who has done it, and here is his machine, which you can see at work for yourself." Then I should go on and say, "Twelve months ago you would have overwhelmed any one with ridicule who had asserted that it was possible to obtain a perfect photograph of a man's spine while he was wearing his clothes, and had not yet dispensed with his flesh. Yet it is done as a matter of course by nearly everybody today, and here is the man whose tube enabled that inconceivable miracle to become the everyday possession of everybody. Now," I would go on to say, "the same scientific genius that enabled him to invent the Radiometer, and to construct the vacuum tubes, by which we have obtained the X-rays, has been at work in another sphere, in which it has succeeded in obtaining results as incredible to you as those of which I have been speaking, and, if you will but give your attention, you will see that in this domain of Borderland, in the investigation of the phenomena of so-called Spiritualism, Professor Crookes has succeeded in demonstrating the reality of an unknown force which as yet is so marvelous and so mysterious and so great as to be even beyond his capacity adequately to size it up."

Such is the plain way in which we have to talk to the plain man, and that is why Prof. Crookes is so useful to those of us who, in season and out of season, are laboriously attempting to open the eyes of those who willfully close their eyelids, and then proclaim their scorn and contempt for all those who profess to see.

Professor Crookes is now president for this year of the Psychical Research Society. His inaugural address, which is corrected by himself, and accompanied with the leading article in the Times, and the letter which he addressed to that paper, will be found in another page. I do not propose to discuss this latest exposition of the theories of an acute observer, who has reflected much of the phenomena which are usually held to lie beyond the province of the man of science. Instead of writing a dissertation concerning the inaugural address, I propose to recall to the remarkable series of experiments by which Professor Crookes was led to arrive at the conclusion that these things were so, and that it was as indisputable that

they were so as that the sun is in the midheaven, or that spring and summer, autumn and winter, succeed each other in the circuit of the year.

HIS PSYCHIC EXPERIMENTS.

Some twenty-six years ago there was published, in the Quarterly Journal of Science, an article in which Mr. Crookes set forth clearly what will generally be admitted to be the right attitude of a scientific man when confronted with the phenomena of the Borderland. There is certainly nothing that can be regarded as very sympathetic in the state of mind with which he first began to investigate Spiritualism.

He believed, he tells us, that the whole affair was a superstition, or at least an unexplained trick. He was repelled by the reckless assertions made by Spiritualists, and the utterly insane method in which many Spiritualists argue, that he took refuge in Faraday's severe statement that "Many dogs have the power of coming to much more logical conclusions." With the best intentions in the world, he found it impossible to discern any residue of meaning in the bombastic nonsense which they talked. He austere remarked that we must not mix up the exact and the inexact, the supremacy of accuracy must be absolute. The first requisite is to be sure of facts. No observations are of much use to the student of science unless they are truthful, and made under test conditions.

And here Mr. Crookes found the great mass of spiritual evidence to fail. Instead of welcoming the insistence of precautions against fraud, Spiritualists are offended, and positively resent any attempt to obtain instrumental means for correcting the observations of our unaided senses. Hitherto, he declared, "I have seen nothing to convince me of the truth of the Spiritualistic theory." Yet even then he was as certain as he was of the most elementary fact in chemistry, that many of the physical phenomena were produced under circumstances in which they could not be explained by any physical law at present known. This firm conviction was the result of the most careful investigation. He then, in a familiar passage, contrasts the immense assertions of the Spiritualists with the modest demands of the man of science. Very little will satisfy the latter, but all such exhibitions must be manifested in his laboratory, where he can weigh, measure and submit it to the proper tests. It was in this spirit that Professor Crookes began an inquiry suggested to him by eminent persons exercising great influence in the thought of the country.

The results of his experiments were set forth from time to time in the pages of the Quarterly Journal of Science, from where they were collected and reprinted in the volume entitled "Researches in Spiritualism," a book which, together with a paper which he communicated to the Psychical Research Society, describing his experiments with D. D. Home, the medium, constitute the sum and substance of what he was able to verify under conditions which satisfy even his exigent demands. He embodied the chief results of his inquiry in a paper first published in the Quarterly Journal of Science for January, 1874, under the title "Notes of an Enquiry into the Phenomena called Spiritual." In this paper he refers to himself as an explorer, who for the four years has been occupied in pushing an inquiry into a territory of natural knowledge which offers almost virgin soil to a scientific man. When he began the inquiry he only intended to devote a month or two, in order to ascertain whether the phenomena would stand close scrutiny. He found so much in it that the few

months grew into years, and at the close of his inquiry, which he abandoned reluctantly, owing to the fact that he had not the time to follow it up; and, besides, he was no longer able to command the services of such good mediums as those who assisted him in the earlier stages of his investigations, he embodied the conclusions at which he arrived in this paper.

The paper merely contains an outline of his investigations. He was content to merely place on record a series of actual occurrences which had taken place in his own house, in the presence of trustworthy witnesses, under the strictest test conditions that he could devise. They did not take place in the dark; neither were they confined to any particular place or room. There was no exclusion of sceptics from witnesses. Professor Crookes generally chose his own circle, and introduced any hardheaded unbeliever whom he cared to have. Yet phenomena, to imitate which would baffle the ablest conjuror, backed with all the resources of elaborate machinery and the practice of years, had taken place in his own house at times appointed by himself, and under circumstances which absolutely precluded the employment of the very simplest instrumental aids. Having taken such precautions, being so fortified with the evidence of trustworthy observers, he felt that it would be moral cowardice not to publicly testify to the truth of the occurrences of facts of the most astounding character, which seemed utterly irreconcilable with all known theories of science.

Now what is it that Professor Crookes discovered by his patient and careful investigations? He has set forth the facts, the reality of which he succeeded in verifying under thirteen different headings. He prefaces this summary by the following emphatic declaration.

VERIFIED PHENOMENA.

Every occurrence, for the truth of which he vouches, he declares took place "in my own house, in the presence of trustworthy witnesses, and under as strict test conditions as I could devise." Now let us see the mere list of these occurrences, for the reality of which he stakes his reputation.

1. The movement of heavy bodies without contact, but without mechanical exertion.
 2. The phenomena of percussive and other allied sounds.
 3. The alteration of weight bodies.
 4. Movements of heavy substances when at a distance from the medium.
 5. The rising of tables and chairs off the ground, without contact with any person.
 6. The levitation of human beings.
 7. Movement of various small articles without contact with any person.
 8. Luminous appearances.
 9. The appearance of hands, either self-luminous or visible, by ordinary light.
 10. Direct writing.
 11. Phantom forms and faces.
 12. Special instances which seem to point to the agency of an exterior intelligence.
 13. Miscellaneous occurrences of a complex character.
- To these must be added:
1. The handling of red-hot coals by the medium.
 2. The materialization of spirit forms.

THE FIRE TEST.

We may, however, quote his description of the fire test, which he communicated to Part XV of the proceedings of the S. P. R. The notes were made during the seance of May 9, 1871, at the house of Miss Douglas, 81 South Audley street. There were present besides

Mr. Crookes, Mr. Home, the medium, Miss Douglas, Miss Gregory, Mr. O. R., Mr. Jones, W. F.—seven persons in all.

Mr. Home sank back in his chair with his eyes closed, and remained still for a few minutes. He then rose up in a trance and made signs for his eyes to be blindfolded. This was done. He walked about the room in an undecided sort of manner, came up to each of the sitters and made some remark to them. He went to the candle on a side table (close to the large table) and passed his fingers backwards and forwards through the flame several times so slowly that they must have been severely burnt under ordinary circumstances. He then held his fingers up, smiled and nodded as if pleased, took up a fine cambric handkerchief belonging to Miss Douglas, folded it up on his right hand and went to the fire. Here he threw off the bandage from his eyes, and by means of the tongs lifted a piece of red-hot charcoal from the center and deposited it on the folded cambric; bringing it across the room, he told us to put out the candle which was on the table, knelt down close to Mrs. W. F. and spoke to her about it in a low voice. Occasionally he fanned the coal to a white heat with his breath. Coming a little further round the room, he spoke to Miss Douglas, saying: "We shall have to burn a very small hole in the handkerchief. We have a reason for this which you do not see." Presently he took the coal back to the fire and handed the handkerchief to Miss Douglas. A small hole about half an inch in diameter was burnt in the center, and there were two small points near it, but it was not even singed anywhere else. (I took the handkerchief away with me, and on testing it in my laboratory found that it had not undergone the slightest chemical preparation which could have rendered it fireproof.)

Mr. Home again went to the fire, and after stirring the hot coal about with his hand, took out a red-hot piece nearly as big as an orange, and putting it on his right hand, covered it over with his left hand so as to almost completely enclose it, and then blew into the small furnace thus extemporised until the lump of charcoal was nearly white-hot, and then drew my attention to the lambent flame which was flickering over the coal and licking round his fingers; he fell on his knees, looked up in a reverent manner, held up the coal in front and said: "Is not God good? Are not his laws wonderful?"

Going again to the fire, he took out another hot coal with his hand and holding it up said to me, "Is not that a beautiful large bit, William? We want to bring that to you. Pay no attention at present." The coal, however, was not brought. Mr. Home said: "The power is going," and soon came back to his chair and woke up.

Mr. O. R. left at 11 o'clock. After this nothing particular took place.

The following refers to a somewhat similar incident:

Extract from a letter from Mr. Crookes to Mrs. Honeywood describing an incident at a seance on April 28th, and incorporated in Mrs. Honeywood's notes of the seance.

At Mr. Home's request, whilst he was entranced, I went with him to the fireplace in the back drawing-room. He said, "We want you to notice particularly what Dan is doing." Accordingly I stood close to the fire and stooped down to it when he put his hands in. He very deliberately pulled the lumps of hot coal off, one at a time, with his right hand, and touched one which was bright red. He then said, "The power is not strong on Dan's hand, as we have been influencing the handkerchief most. It is more difficult to influence an inanimate body like that than living flesh, so, as the circumstances were favorable, we

thought we would show you that we could prevent a red-hot coal from burning a handkerchief. We will collect more power on the handkerchief and repeat it before you. Now!"

Mr. Home then waved the handkerchief about in the air two or three times, held it up above his head and then folded it up and laid it on his hand like a cushion; putting his other hand into the fire, took out a large lump of cinder red-hot at the lower part and placed the red part on the handkerchief. Under ordinary circumstances it would have been in a blaze. In about half a minute he took it off the handkerchief with his hand, saying, "As the power is not strong, if we leave the coal longer it will burn." He then put it on his hand and brought it to the table in the front room, where all but myself had remained seated.

(Signed) WILLIAM CROOKES.

THE MATERIALIZATION OF SPIRITS.

In the materialization seances given by Miss Cook in Professor Crookes' laboratory, his library was used as the dark cabinet. Miss Cook, who was a constant visitor at his house, was under strict surveillance—not even being allowed to sleep by herself. She would go direct from the dinner table to the library, lie down on the floor with her head on the pillow, and pass into a trance. Then the spirit known as Katie King would materialize. Katie allowed Professor Crookes to touch her to follow her into the cabinet, where he sometimes saw her and her medium together, but usually found no one but Miss Cook, Katie having instantaneously disappeared. In order to preclude any possibility of mistake, it was decided to photograph Katie and her medium at the same time. Five complete sets of photographic apparatus were fitted up and all five were brought to bear upon Katie at the same moment. Every night in one week there were three or four exposures of plates in the five cameras, and as a result he obtained 44 negatives, some inferior, some indifferent, and some excellent. He obtained one photograph of the two together. Katie was seated in front of Miss Cook's head. "It was a common thing for the seven or eight of us in the laboratory to see Miss Cook and Katie at the same time under the full blaze of electric light." Mr. Crookes was photographed standing beside Katie and afterwards with Miss Cook, dressed like Katie, in the same position. Her portrait was identical in both, but Katie was half a head taller than Miss Cook. Mr. Crookes says:

"I have the most absolute certainty that Miss Cook and Katie are two separate individuals so far as their bodies are concerned, several little marks on Miss Cook's face are absent on Katie's. Miss Cook's hair is so dark a brown as almost to appear black; a lock of Katie's which is now before me, and which she allowed me to cut from her luxuriant tresses, having first braced it up to the scalp, and satisfied myself that it actually grew there, is a rich golden auburn. On one evening I timed Katie's pulse. It beat steadily at 75, while Miss Cook's pulse, a little time after, was going at its usual rate of 90.

Katie, indeed, seems to have been much superior to her medium. Mr. Crookes says:

Photography is as inadequate to depict the perfect beauty of Katie's face as words are powerless to describe her charms of manner. Photography may indeed give a map of her countenance, but how can it reproduce the brilliant purity of her complexion, or the ever-varying expression of her most mobile features. Now overshadowed with sadness when relating some of the bitter experiences of her past life; now smiling

(Continued on 6th page.)

CORRESPONDENCE

ORGANIZED.

ARE THE SPIRITUALISTS OF OHIO.

A GREAT CONVENTION AT COLUMBUS.

Many Delegates From All Parts of the State Meet at the Board of Trade Auditorium.

Strangers in the city of Columbus last week, and even the staid, unmoved citizen himself, must have been surprised to see the great concourse of people pouring out of the Board of Trade auditorium at each session held by the Spiritualists at that place.

Three meetings a day for three days was not too much to satisfy the crowd eager to attend.

Every session was accompanied by large and attentive audiences, and the evening sessions were crowded to overflowing, the average being about 1,200 on each occasion.

Across the street from the auditorium to the capitol grounds was suspended an immense banner announcing the Spiritualists convention and showing the way thereto. People wondered and stared, and suddenly seemed to realize that Spiritualism was a reality—if representativemen and women of a community can make it so. No church revival ever attracted a better class of people or a larger number of intelligent or refined people than did this convention. It was an occasion when one felt proud to be a Spiritualist. Ohio has done well, and Columbus in particular. Nor could a better center have been selected as the cause is respected here both by church and press, and the latter notably, which deserves the thanks of the friends generally. It not only published good accounts of the proceedings, but brought illustrations each day of the speakers. The following will furnish a general outline of the work and its effect:

A STATE ASSOCIATION OF SPIRITUALISTS FORMED.

Wednesday, May 5th, will be a memorable day in the annals of Ohio Spiritualists, for on this day was formed the state association, so long contemplated, and largely due to the efforts of Mr. C. W. Taylor, who has been laboring months to bring this about.

The preamble of the constitution was unanimously adopted at the Wednesday morning session of the state convention reads as follows:

"We, the representatives of the various associations and societies of the state of Ohio in delegate convention assembled, in order to form a more perfect and working organization, establish intelligent co-operation, insure harmonious action and financial success, provide for the education and protection of mediums and speakers, promote the general welfare of the cause and secure the blessings of liberty and protection under the law to ourselves and our posterity as a religious people, hereby establish this constitution for the guidance of the Ohio State Association of Spiritualists."

Among the things provided for in the constitution are that the name of the organization shall be known as "The Ohio Association of Spiritualists." It shall be incorporated under the laws of the state under this name. The seal of the association shall be circular, two inches in diameter; in the center of the circle shall be the representation of a sun flower; around the circumference of the circle shall be the title and date of incorporation. The officers of the association shall be a president, two vice presidents, a secre-

tary and a treasurer. They shall be trustees who, with four others, shall constitute a board of trustees, members of which shall be elected at the regular annual conventions by delegates and members assembled. The duties of each officer are succinctly prescribed by the constitution.

The membership of the association shall consist of active, contributing and honorary members. The active membership shall be based on the individual membership of the association and its auxiliary chartered societies, and shall be those persons who agree with the general principles set forth in the preamble, who shall conform to the constitution and bylaws of the association, and shall be the only members allowed to hold office or vote at meetings of the association, except, however, that all societies having a charter from this association shall have power to authorize one or more persons to act as delegates for those of their active members who do not personally attend. Honorary membership may be conferred at any time by the action of the board of trustees.

The article on mediums reads: "we recognize mediumship as the channel of inspiration, progress and power of Spiritualism, and as furnishing evidence of the truth of the same. To insure the best results mediums need greater protection, encouragement and assistance in the exercise of their gifts, and aid in case of indigence, and there shall be set aside a special fund for such purposes under the supervision of the board of trustees. All contributions to said fund shall be appropriated to no other purpose whatsoever."

The article of the constitution on ordination and mediumship reads as follows: Any member of this association or one of its chartered societies, in good standing, desiring to be ordained by this association as a minister of the religion of Spiritualism, must make application in writing to the board of trustees through its secretary, furnish such information as the board may require, together with a fee, which shall be \$5; whereupon the board shall at its convenience make due inquiry as to the character, morals and qualifications of the applicant, and if found to be satisfactory to the board it is hereby empowered to grant the applicant a certificate of ordination as a minister of the religion of Spiritualism.

THE OFFICERS.

The following constitutes the board as chosen for the coming year:

President, Hon. E. W. Bond, Willoughby; first vice president, Dell A. Herrick, Ravenna; second vice president, Carrie Firth-Curran, Toledo; secretary, C. W. Taylor, Lima; treasurer, J. D. Arras, Columbus; trustees, J. E. Bruner, Cincinnati; W. H. Myers, Hoaglin; Elizabeth Coit, Columbus; Abby L. Pettingill, Cleveland.

THE DELEGATES' NAMES.

The report of the committee on credentials which was submitted to the convention and adopted by it Wednesday shows the following: J. E. Bruner, of Cincinnati; Mrs. Elizabeth Coit, of Columbus; Mrs. William Clemmens, of Columbus; Mrs. Garry Williams, Mrs. Boynton, Margaret Dent, C. M. Wilson, J. J. Beard, C. H. Parsons, C. C. Pomerooy, C. P. Searls, C. Smith, J. D. Arras, all of Columbus; Mrs. Maggie Stewart, of Piqua; E. M. Hale, of Lima; Moses Hull, Lima; Mrs. Barbara Bechthold, of Cincinnati; M. V. Nicum, of Dayton; Shade Walton, of Harrisburg; Mrs. Carrie Firth-Curran, of Toledo; Dell Herrick, of Lake Brady; Franklin Brook, of Bucyrus; Mrs. Josephine Ropp, of Cincinnati; Mrs. Addie Repp, of Akron; J. L. Sherman, of Painesville; E. W. Bond, of Willoughby; J. S. Huhn, of Springfield;

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CORRESPONDENCE

ORGANIZED.

ARE THE SPIRITUALISTS OF OHIO.

A GREAT CONVENTION AT COLUMBUS.

Many Delegates From All Parts of the State Meet at the Board of Trade Auditorium.

Strangers in the city of Columbus last week, and even the staid, unmoved citizen himself, must have been surprised to see the great concourse of people pouring out of the Board of Trade auditorium at each session held by the Spiritualists at that place.

Three meetings a day for three days was not too much to satisfy the crowd eager to attend.

Every session was accompanied by large and attentive audiences, and the evening sessions were crowded to overflowing, the average being about 1,200 on each occasion.

Across the street from the auditorium to the capitol grounds was suspended an immense banner announcing the Spiritualists convention and showing the way thereto. People wondered and stared, and suddenly seemed to realize that Spiritualism was a reality—if representativemen and women of a community can make it so. No church revival ever attracted a better class of people or a larger number of intelligent or refined people than did this convention. It was an occasion when one felt proud to be a Spiritualist. Ohio has done well, and Columbus in particular. Nor could a better center have been selected as the cause is respected here both by church and press, and the latter notably, which deserves the thanks of the friends generally. It not only published good accounts of the proceedings, but brought illustrations each day of the speakers. The following will furnish a general outline of the work and its effect:

A STATE ASSOCIATION OF SPIRITUALISTS FORMED.

Wednesday, May 5th, will be a memorable day in the annals of Ohio Spiritualists, for on this day was formed the state association, so long contemplated, and largely due to the efforts of Mr. C. W. Taylor, who has been laboring months to bring this about.

The preamble of the constitution was unanimously adopted at the Wednesday morning session of the state convention reads as follows:

"We, the representatives of the various associations and societies of the state of Ohio in delegate convention assembled, in order to form a more perfect and working organization, establish intelligent co-operation, insure harmonious action and financial success, provide for the education and protection of mediums and speakers, promote the general welfare of the cause and secure the blessings of liberty and protection under the law to ourselves and our posterity as a religious people, hereby establish this constitution for the guidance of the Ohio State Association of Spiritualists."

Among the things provided for in the constitution are that the name of the organization shall be known as "The Ohio Association of Spiritualists." It shall be incorporated under the laws of the state under this name. The seal of the association shall be circular, two inches in diameter; in the center of the circle shall be the representation of a sun flower; around the circumference of the circle shall be the title and date of incorporation. The officers of the association shall be a president, two vice presidents, a secre-

tary and a treasurer. They shall be trustees who, with four others, shall constitute a board of trustees, members of which shall be elected at the regular annual conventions by delegates and members assembled. The duties of each officer are succinctly prescribed by the constitution.

The membership of the association shall consist of active, contributing and honorary members. The active membership shall be based on the individual membership of the association and its auxiliary chartered societies, and shall be those persons who agree with the general principles set forth in the preamble, who shall conform to the constitution and bylaws of the association, and shall be the only members allowed to hold office or vote at meetings of the association, except, however, that all societies having a charter from this association shall have power to authorize one or more persons to act as delegates for those of their active members who do not personally attend. Honorary membership may be conferred at any time by the action of the board of trustees.

The article on mediums reads: "We recognize mediumship as the channel of inspiration, progress and power of Spiritualism, and as furnishing evidence of the truth of the same. To insure the best results mediums need greater protection, encouragement and assistance in the exercise of their gifts, and aid in case of indigence, and there shall be set aside a special fund for such purposes under the supervision of the board of trustees. All contributions to said fund shall be appropriated to no other purpose whatsoever."

The article of the constitution on ordination and mediumship reads as follows: Any member of this association or one of its chartered societies, in good standing, desiring to be ordained by this association as a minister of the religion of Spiritualism, must make application in writing to the board of trustees through its secretary, furnish such information as the board may require, together with a fee, which shall be \$5; whereupon the board shall at its convenience make due inquiry as to the character, morals and qualifications of the applicant, and if found to be satisfactory to the board it is hereby empowered to grant the applicant a certificate of ordination as a minister of the religion of Spiritualism.

THE OFFICERS.

The following constitutes the board as chosen for the coming year:

President, Hon. E. W. Bond, Willoughby; first vice president, Dell A. Herrick, Ravenna; second vice president, Carrie Firth-Curran, Toledo; secretary, C. W. Taylor, Lima; treasurer, J. D. Arras, Columbus; trustees, J. E. Bruner, Cincinnati; W. H. Myers, Hoaglin; Elizabeth Coit, Columbus; Abby L. Pettingill, Cleveland.

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NEWS NOTES.

by so large a body as this. Good feeling prevailed throughout, and evoked the best thoughts and highest desires from those easiest moved by the spirit. The result was good, grand and glorious, and everybody was made happy in consequence. Ohio Spiritualists can now rest contented and need not feel as though they were a lost herd without a leader. Their president, Mr. Bond, is a man of influence among his kind, as well as one respected by the community at large, and thus carries weight in his motif. The other officers of the board are of equal caliber, and need no commendation from this source. On the whole it was a great work, and is in line with the doings of Ohioans generally. That the effects will be in accord with the cause is self-evident; prophecy is thus superfluous.

TEXAS ORGANIZES.

Ante-dating the Ohio State Spiritualists' association two days, the Texas State Association of Spiritualists sprung into existence, and thus another of the great states of the Union has sounded its voice for intelligent co-operative effort.

It is a source of profound gratification and significance to the Spiritualists of the world that the three greatest states in the American republic, in point of empire, population and intellectual development, have within a single month wheeled into line and are now in the van with Michigan, Connecticut and Massachusetts, leading the hosts of Spiritualists in other states to a like action.

THEY DO DANCE.

Editor Light of Truth: Please allow me to correct report in regard to dancing being prohibited on the Chesterfield camp grounds. Dancing has not been prohibited. On the contrary we hold a series of select dances there every year during camp and shall this year, but dances not under the auspices or control of the association were prohibited for the season; that parties in and around Chesterfield have been holding them on the camp grounds at other than camp meeting time, and these dances, we believed, were not calculated to bring credit to the camp or to Spiritualism. No lack of "tolerance" for all that is healthful and good at Chesterfield. J. F. MACOMBER.

Some of our friends seem to think it strange that we are so insistent upon demanding their subscription in advance. Well, we are determined to find out who want the paper and who do not. We want to know how many subscribers we have to bank on. The present management does not care to boast about a big mail list of whom one-third are so far behind that they either can not pay up or do not intend to. Thus we have taken the bull by the horns and cut off every one that is delinquent or in arrears. We thereby save hundreds of dollars yearly on paper, postage and printing, and do not live in hopes. A bird in the hand is worth two in the bush. The Spiritualist who does not consider his defender worth paying for in advance (as he has to do for his secular paper) is not very spiritual, and does not deserve the comfort it gives.

The W. U. S. A. of Minneapolis made a special celebration of Easter, in which the Lyceum took a prominent part. Mrs. C. D. Pruden delivered the anniversary address and Prof. Way did some public healing.

If you don't understand yourself look in the Psychometric Dictionary for a reflection. Only 25 cents to obtain a view of the biggest panorama you ever saw.

R. H. Kneeshaw is in Texas.
J. M. White is in Dubuque, Ia.
Mrs. Edith Nickless has gone to Boston.

Will C Hodge is presently at Rockford, Ill.

Mr. B. O. Flower is at home in Brookline, Mass.

Seattle, Wash., has four Spiritual Sunday meetings.

Geo. F. Perkins speaks in Anderson, Ind., during May.

Mrs. Loe F. Prior was in Nashville, Tenn., on the 2d.

B. F. Underwood lectured at Peru, Ill., on the 9th inst.

Moses Hull will attend the Winfield (Kan.) campmeeting.

Devil's Lake campmeeting convenes from Aug. 1st to 22d.

Dr. F. S. Deane is looking after the cause in Carleton, Neb.

Mrs. Mary C. Lyman is at home at 189 Park ave., Chicago.

Lancaster, O., wants an organizer. Address Charles Carter.

Mr. Rowland E. Webster is doing effective work in Georgia.

Dr. C. G. B. Ewell is president of the Colorado State association.

Lancaster, O., is in want of an organizer. Address Chas. Carter.

Dr. S. P. George was in Le Mars Ia., last week on professional business.

Laura A. Brundage of Bradford, Pa., died on the 28th ult. of stomach trouble.

Dr. and Mrs. Noyes lectured in Evansville, Ind., on the 2d and 9th insts.

Mrs. A. B. Severance may be addressed at 1300 Main st., Whitewater, Wis.

Hon. L. V. Moulton is lecturing for the Unity Spiritual society of Milwaukee.

Prof. W. H. Harroun will be one of the newcomers at Cassadaga this summer.

George W. Walrond has been elected conductor of the Denver, Colo., Lyceum.

S. S. Bartlett may be addressed at Fort Wayne, Ind., for lecture engagements.

Mrs. B. L. Waterman may be consulted medially at 205 Buch st., Cleveland, O.

Little Rock, Ark., is experiencing a revival under the ministrations of Dr. I. S. Lee.

B. L. Eskelson of Clinton, Ia., is looming up as a fine inspirational speaker.

Miss Anna Martin is astonishing Texas towns with her phenomenal seances.

Dr. Geo. W. Carpenter has gone to San Francisco. He is located at 1025 Harrison St.

Mattie E. Hull may be addressed at 178 N. Ionia st., Grand Rapids, Mich., during May.

Mrs. Wells-Bedell is in San Antonio, Tex., and has taken up rooms at 414 Main avenue.

Mrs. Lydia W. Allen of Summerland, Cal., enters a five months' engagement at Houston, Tex.

Mrs. J. W. Kratz of Evansville, Ind., is serving the People's Spiritual church of Louisville, Ky.

Mrs. Clara Watson of Jamestown, N. Y., is preparing to undertake a tour through England.

The Spiritual Society of North Collins, N. Y., has held successive annual meetings since 1855.

The Beatrice, Neb., Spiritualists have leased the Unity church of that city for permanent services.

Dr. Muehlenbruch's meetings at Gier hall, 511 14th St., Oakland, Cal., are attracting large audiences.

The Teacher, Dari owville, O., is a paper published in the interest of the Mantua Spiritual School.

The N. S. A. does not issue ordination papers. This is the prerogative of local societies exclusively.

Mrs. Estelle Howes will be in Friendship, N. Y., till June, when she goes to Cassadaga for the summer.

San Jose, Cal., has been recently enjoying the able ministrations of Dr. D. P. Kaynor and Dr. A. B. Conley.

Cordele, Ga., wants a well recommended physical medium. Address Geo. A. Letford, attorney, Atlanta, Ga.

Mr. and Mrs. A. B. Rich of Detroit, who were nearly asphyxiated by escaping gas recently, are convalescing.

Myra F. Paine of Bolivar, N. Y., is open to lecture engagements. She is especially efficient in lyceum work.

Hon. J. R. Littlefield, the bosom friend of Abraham Lincoln, will lecture at Lake Pleasant camp Aug. 28th.

The friends at Lima, O., are enjoying the ministrations of Moses Hull beyond expression, writes Mr. W. W. Hawkins.

The American Health college of Cincinnati (Prof. J. B. Campbell, president) closed its summer session last Sunday.

Dr. H. F. Kingsberry closed a successful engagement at Muncie, Ind., on the 2d inst., and has gone to Parkersburg, W. Va.

Mrs. Dr. Wyant has been astonishing the natives of Memphis, Tenn., by her psychometric readings at the First Spiritual Temple.

Mrs. Eva Pfuntner is serving the Universal Spiritual Culture society at Douglass hall, Cincinnati. Meetings at 8 p. m. every Sunday.

German lectures on Spiritualism are delivered every Sunday evening at Banch's hall, cor. 3d St. and North avenue, Milwaukee, Wis.

The Spiritualists of Moravia, N. Y., have formed an association to be known as the "Progressive Spiritual Association of Moravia."

Among the new mediums in Cincinnati and suburbs are Miss Lillie Tie-man, Mrs. Anna Jennings, Mrs. H. Williams and Mrs. Hammel.

A. G. Marshall of Brooklyn, N. Y., denominates Dr. Buchanan's "Progressive Christianity" the "most remarkable religious book of the century."

Dr. Randall is speaking for the People's Home Spiritualist society of Chicago. Dr. H. M. French and Mrs. Peters give tests at same meeting.

Miss Laura Mattock is the efficient president of the Flint (Mich.) Spiritual society. Miss Maude Porter is a promising medium in the same city.

Arthur W. Flewelling and Miss Elizabeth Garland, both of Cleveland, O., were united in marriage by Miss Marian Carpenter on the 19th day of April, 1897.

The Banner objects to a correspondent saying "the hall was crowded" when but 15 persons were present. Perhaps the hall did not hold any more.

Geo. A. Letford, a commercial traveler in Georgia, is holding circles by the wayside, thus doing missionary work amidst the struggle for physical existence.

The recently organized Houston, Tex., Spiritual society, writes Mrs. G. H. Morgan, has already 52 members. This has a drawing capacity of 500 to the spiritual services.

Cyclone Kirkland, says a Pittsburg correspondent in the Allegheny (Pa.) Record, is a man of brain and intelligence. By the way, isn't Kirkland a good test medium besides?

Among the recent transitions in our ranks are W. H. Petrie at Pierson, Mich., Capt. James Dahl at Fairhaven, Mass., Geo. N. Westfall at Rockford, Mich., Mrs. Belinda Skinner at Clinton, Ia.

Luther R. Marsh, a prominent Spiritualist of New York, and former law partner of Daniel Webster, has just learned to master the wheel, and is believed to be the oldest bicycle rider in America. He is 87.

The Ladies' Industrial Aid of New Orleans gave an entertainment recently to raise funds for a Spiritual church edifice. Their efforts were satisfactory. A. P. Devere spoke at the Town hall, Orange, Mass., May 3.

Mr. Joseph Brown of Peoria, Ill., and Miss Emma Simpson of Lancaster, Pa., were married on the 1st inst. at the residence of Dr. Benton, Peoria, the latter officiating. The young couple will make Forest City, Ill., their home.

Hudson Tuttle says in the Progressive Thinker "that any spirit claiming to be an Atlantean, an old patriarch, as Moses or Elijah, or from another planet, misstates, and if untrustworthy in this, is unreliable, whatever else he may communicate."

"Bund der Wahrheit" is the name of a prosperous German Spiritual society of Milwaukee that meets every Sunday afternoon in Tabbert's hall, cor. 6th and Greenfield avenues, and Sunday evening at Columbia Lodge hall, cor. 3d st. and Reservoir ave.

COMPENSATION.

You say I've suffered. It is true, my friend, And still shall suffer,—that I know right well.

My way is hard and toilsome. Who can tell By what steep paths I reach my journey's end?

But this you have forgot,—I do not spend My effort grudging. If through some old spell

Of god or genii, I could yet compel My lot to my desires, I still would bend My steps as fate has,—make no other choice Than just this life that seems so bare to you,

Refuse no height which gives a larger view Of seeming inequalities. My voice I lift in praise, not question. O, pursue Me not with pity, but, with me, rejoice.

—Katherine L. Ferris.

Poverty, grief and liquor were the causes of seven suicides in New York city in one day recently, besides a half-dozen attempts which were rendered unsuccessful because of the skill and activity of hospital physicians.

Out of the dusk a shadow,
Then a spark;
Out of the cloud a silence,
Then a lark;
Out of the heart a rapture,
Then a pain;
Out of the dead, cold ashes,
Life again.

—John B. Tabb.

We can never understand humanity until we understand ourselves. The Psychometric Dictionary gives the cue.

IT'S CURES THAT COUNT.

Many so-called remedies are pressed on the public attention on account of their claimed large sales. But sales cannot determine values. Sales simply argue good salesmen, shrewd puffery, or enormous advertising. It's cures that count. It is cures that are counted on by Ayer's Sarsaparilla. Its sales might be boasted. It has the world for its market. But sales prove nothing. We point only to the record of Ayer's Sarsaparilla, as proof of its merit:

50 YEARS OF CURES.

Prof. Wm. Crookes.

(Continued from 3d Page)

ing with all the innocence of happy girlhood when she had collected my children around her and was amusing them by recounting anecdotes of her adventures in India.

I had hoped to have been able to reproduce some of these Katie photographs, but, alas! Mr. Crookes tells me they were all accidentally destroyed some years ago. It only remains to be added that the Katie King materializations lasted for more than three years. Every test which Professor Crookes proposed was welcomed. Miss Cook was an innocent schoolgirl of fifteen. Hence Professor Crookes concludes, not without reason, that to imagine Katie King to be the result of imposture does mere violence to one's reason and common sense than to believe her to be what she herself affirms.

THE ACCORDION PLAYED BY UNSEEN HANDS.

After the Katie King materializations it is, indeed, a descent to the comparatively vulgar phenomenon of the playing of an accordion without human touch. It is interesting, however, as illustrating the careful precautions taken by Professor Crookes against fraud.

The apparatus prepared for the purpose of testing the movements of the accordion consisted of a cage formed of two wooden hoops, respectively 1 foot 10 inches and 2 feet in diameter, connected together by 12 narrow laths, each 1 foot 10 inches long, so as to form a drum-shaped frame, open at the top and bottom; round this 50 yards of insulated copper wire were wound in 24 rounds, each being rather less than an inch from its neighbor. These horizontal strands of wire were then netted together firmly with a string, so as to form meshes rather less than two inches long by one inch high. The height of this cage was such that it would just slip under my dining table, but be too close to the top to allow of the hand being introduced into the interior, or to admit of a foot being pushed underneath it. In another room were two Grove's cells, wires being led from them into the dining room for connection, if desirable, with the wire surrounding the cage.

"The accordion was a new one, having been purchased by myself for the purpose of these experiments at Wheatston's, in Conduit street. Mr. Home had neither handled nor seen the instrument before the commencement of the test experiments."

Mr. Home took the accordion between the thumb and middle finger of one hand at the opposite end of the keys, laid his other hand on the table, and the accordion played by itself within the cage. Mr. Home then removed his hand altogether from the accordion, which continued to play a simple air—no one present having a finger on the keys or on the accordion. Then Mr. Crookes and two others saw the accordion floating about inside the cage with no visible support. Then Mr. Home took hold of the accordion again and it played a sweet and plaintive melody very beautifully. While it was playing Mr. Crookes grasped Home's arm. It was not moving a muscle. On another occasion, while a sitter, O. R., held the accordion, and Mr. Home was not touching it, the music went on. On another occasion, when the accordion was playing "Home, Sweet Home" under the table, Mr. A. R. Wallace saw a hand distinctly moving the instrument up and down, and playing on the keys! One of Mr. Home's hands was on the table, and the other held the keyless end of the accordion. At the seance, June 23, 1871, while Home's hands and feet were held, the accordi-

on played. On another occasion, they heard a man's rich voice accompanying it in one corner of the room, and a bird whistling and chirping. On July 30, 1871—

"Mr. Home got up and stood behind in full view of all, holding the accordion out at arm's length. We all saw it expanding and contracting and heard it playing a melody. Mr. Home then let go of the accordion, which went behind his back and there continued to play; his feet being visible and also his two hands, which were in front of him."

Mr. Home was then raised bodily in the air.

"Whilst this was going on we heard the accordion fall heavily to the ground. It had been suspended in the air behind the chair where Mr. Home had been sitting. When it fell Mr. Home was about 10 feet from it."

"Mr. Home still standing behind Mrs. I. and Mr. William Crookes, the accordion was both seen and heard to move about behind him without his hands touching it. It then played a tune without contact and floating in the air."

"Mr. Home then took the accordion in one hand and held it out so that we could all see it (he was still standing up behind Mrs. I. and Mr. William Crookes). We then saw the accordion expand and contract and heard a tune played. Mrs. William Crookes and Mr. Home saw a light on the lower part of the accordion, where the keys were, and we then saw and heard the keys clicked and depressed one after the other fairly and deliberately, as if to show us that the power doing it, although invisible (or nearly so) to us, had full control over the instrument."

"A beautiful tune was then played while Mr. Home was standing up holding the accordion out in full view of every one."

"Mr. Home then came around behind me, and, telling me to hold my left arm out, placed the accordion under my arm, the keys hanging down and the upper part pressing upward against my upper arm. He then let go, and the accordion remained there. He then placed his two hands one on each of my shoulders. In this position, no one touching the accordion but myself, and every one noticing what was taking place, the instruments played notes but no tune."

THE INCREASE AND DECREASE OF WEIGHT.

None of Professor Crookes' experiments were more carefully conducted than those by which he demonstrated that Mr. D. D. Home exercised a power which superseded the law of gravitation, and made articles light or heavy at will. Professor Crookes says:

"Not until I witnessed these facts some half-dozen times, and scrutinized them with all the critical acumen I possess, did I become convinced of their objective reality. Still, desiring to place the matter beyond the shadow of doubt, I invited Mr. Home on several occasions to come to my own house, where, in the presence of a few scientific enquirers, these phenomena could be submitted to crucial experiments."

Before fitting up special apparatus for these experiments, he had seen on five separate occasions objects varying in weight from 25 to 100 pounds, temporarily influenced in such a manner that he and others present could with difficulty lift them from the floor. On two subsequent occasions he tested the phenomena by a weighing machine. "On the first occasion the increase of weight was from 8 pounds normally to 36 pounds, 48 pounds, and 46 pounds in three successive experiments tried under strict scrutiny." A fortnight after much the same results were obtained. Professor Crookes, therefore,

decided to rig up a special apparatus to be able to weigh exactly what "pull" this strange unknown force could exercise. Professor Crookes says:

"The meeting took place in the evening, in a large room lighted by gas."

"An apparatus was fitted up for experimenting on the alteration in the weight of a body. It consisted of a mahogany board, 36 inches long by 9½ inches wide and 1 inch thick. At each end a strip of mahogany 1½ inches wide was screwed on, forming feet. One end of the board rested on a firm table, whilst the other end was supported by a spring balance hanging from a substantial tripod stand. The balance was fitted with a self-registering index in such a manner that it would record the maximum weight indicated by the pointer. The apparatus was adjusted so that the mahogany board was horizontal, its foot resting on the support. In this position its weight was three pounds as marked by the pointer on the balance."

"On the board, exactly over the fulcrum, is placed a large glass vessel filled with water."

THE EXPERIMENTS WITH THE WEIGHING MACHINE.

Professor Crookes further fitted an ingenious self-registering apparatus to the spring balance, by which a projecting steel point impressed a mark on the smoked surface of a sheet of plate glass, set in motion by clockwork. If the balance is at rest and the clockwork set going, the result is a perfectly straight horizontal line. If, while the clock draws the plate along, the weight of the board or the tension on the balance varies, the result is a curved line, from which the tension in grains at any moment can be calculated. Professor Crookes found that by standing with all his weight upon the table end of the board he could only sink the index two pounds. That is to say, 140 pounds pressure on one end of the board only brought upon the spring balance a pull of two pounds. The board weighed three pounds, so that Professor Crookes, by using all his weight, could only register five pounds on the index. But when Mr. Home placed his finger tips lightly on the end of the board, the other end of the board dipped to show a nine pounds pull; that is to say, six pounds plus the weight of the board, or three times as much as Professor Crookes could exert by using the whole weight of his body. Still more remarkable was the result when Mr. Home, instead of touching the board with his fingers, merely dipped his hand in the water in the copper vessel. The result was that the board at once descended slowly, rose, and then sank again, the index registering a direct pull of 5,000 grains. Mr. Home then put his hand on the stand of the apparatus, but did not touch the board. The same result followed, the pull being, if anything, stronger and more irregular. Then Mr. Home was placed 12 inches away from the board, and the same phenomena followed, although in this case the pull was weaker and not so continuous. But the strongest pull of all was the one registered when Home was three feet distant, his hands and feet being tightly held by those present. As the apparatus was made by Professor Crookes, controlled by Professor Crookes in his own laboratory, and as there were no persons present but friends, who were keenly bent on discovering any fraud or imposture, this result may rightly be regarded as conclusive of the fact that there was some unknown force emanating from Mr. D. D. Home, which was capable of exercising a direct pressure on a wooden plank amounting to at least six pounds weight, and that without Mr. Home being at all in contact with the apparatus.

ANOTHER REGISTERING APPARATUS.

Professor Crookes then constructed another more delicate apparatus, which he thus describes:

A piece of thin parchment was stretched across a circular hoop of wood. At the end is a vertical needle point touching the membrane and another needle point projecting horizontally and touching a smoked glass plate. The glass plate was drawn by clockwork. The end of the lever is weighted so that it shall quickly follow the movements of the center of the disc. These movements are transmitted and recorded on the glass plate by means of the lever and needle point. Holes were cut in the hoop to allow the free passage of air to the under side of the membrane. The apparatus was well tested beforehand by myself and others, to see that no shaking or jar on the table or support would interfere with the results. The line traced by the point on the smoked glass was perfectly straight, in spite of all our attempts to influence the lever by shaking the stand or stamping the floor."

The experiment was tried first with a lady medium placed on the stand. Loises were then heard like the dropping of grains of sand on the parchment. A fragment of graphite was thrown upward one-fiftieth of an inch, and the end of the lever moved slightly up and down. The experiment was repeated in Mr. Home's presence, when the index was moved up and down more slowly, and without any percussive sounds. Mr. Home did not touch the apparatus at all.

These experiments, says Professor Crookes, confirm beyond doubt that there is some force associated in some manner not yet explained, with the human organization by which force, increased weight, is capable of being imparted to solid bodies without physical contact.

GRAVITATION SUSPENDED (1) WITH CONTACT.

In the notes of Seances with D. D. Home, communicated to the S. P. R., occur the following reports of experiments made in 1871, which show that this force was capable of being exercised at will.

At the Seance of May 9th, 1871, seven persons being present, including D. D. Home, sat around a table weighing 32 pounds which required a pressure of 8 pounds to tilt. A spring balance was hooked under one edge of the table, when the following experiment was made.

Experiment 1.—"Be light." An upward pull of 2 pounds, required to lift one of the feet off the ground, all hands lightly touching the top of the table.

Experiment 2.—"Be heavy." As soon as this is said, the table creaked, shuddered and appeared to settle itself firmly into the floor. The effect was as if the power of a gigantic electromagnet had been suddenly turned on the table constituting the armature. All hands were, as before, lightly touching the upper surface of the table with their fingers. A force of 36 pounds was now required to raise the foot of the table from the floor. I lifted it up and down four or five times, and the index of the balance kept pretty constant at 36 pounds, not varying more than one-half pound. Whilst this was going on each person's hands were noticed. They were touching the table so lightly that their aggregate downward pressure could not have been many ounces. Mr. Home once lifted his hands for a moment quite off the table. His feet were tucked back under his chair the whole time.

Experiment 3.—"Be light." Conditions the same as before. An upward pull of seven pounds required to tilt the table.

Experiment 4.—"Be heavy." The same creaking noise as in Experiment 2 was again heard. Every person (except Mr. O. R. and myself, who was standing up trying the experiment, put the ends of the fingers underneath the table top, the palms being upwards and the thumbs visible, so that, if any force were unconsciously exerted, it should tend to diminish the weight. At the same time Mr. O. R. took a candle and stooped under the table to see that no one was touching the legs of the table with their knees or feet. I also stooped down occasionally to verify Mr. O. R.'s statement that all was fair beneath. Upon applying the spring balance, I saw that the table was pulled up at 45 pounds. Immediately this was announced I felt an increase of weight, and, after a few trials, the pull was increased to 48 pounds, at which point the index stood steady, the leg of the table being about three inches off the floor.

Experiment 5.—"Be heavy." The conditions were the same as before, a little more care being taken by the sitters to keep their feet well tucked under their chairs. Hands touching the under side of the table top as before. The index of the balance rose steadily, without the table moving in the least, until it pointed to 46 pounds. At this point the table rose an inch, when the hook of the balance slipped off, and the table returned to its place with a crash. The iron hook had bent out sufficiently to prevent it holding the table firmly any longer, so the experiments were obliged to be discontinued.

(2) WITHOUT CONTACT.

At the seance of June 19th, 1871, the experiments were resumed. This time Mr. Home did not touch the table at all.

Experiment 1.—I thereupon fixed the spring to balance it, and asking for it to be made heavy tried to lift it off the ground. It required a pull of 23 pounds to raise it. During this time Mr. Home was sitting back in his chair, his hands quite off the table and his feet touching those on each side of him.

Experiment 2.—"Be heavy" again. Mr. Home now took a candle, and stooping down looked in under the table to see that no one was touching it there, whilst I was observing the same at the top. Mr. Home's hand and feet were the same as before. the balance now showed a tension of 22 pounds.

Experiment 3 was now tried. Mr. Home being further from the table. A pull of 17 pounds was required.

Experiment 4.—When we said "Be light," the table rose at 12 pounds. On trying it afterward the normal pull required to tilt it, we found it to be 14 pounds.

This will suffice as a specimen of the investigations which led him to take his stand before the Royal Society, and announce to them his discovery. They would not receive it, after the fashion of learned societies, and some of their members abused Professor Crookes roundly for disturbing their smug complacency. Dr. W. Carpenter, in particular, seems to have discredited himself by the superciliousness and inaccuracy with which he assailed Professor Crookes in the Quarterly Review.

A MANY-SIDED MAN OF SCIENCE.

Among other charges hurled against the audacious discoverer was the accusation that he had confined his attention to one special subject. This taunt gave Professor Crookes an opportunity of retorting in this passage:

"Will my reviewer kindly say what that special subject is to which I have confined my attention? Is it general chemistry, whose chronicler I have been since the commencement of the Chemical News in 1859? Is it Thalium, about which the public have

heard as much as they care for? Is it Chemical Analysis, in which my recently published "Select Methods" is the result of twelve years' work? Is it Disinfection and the Prevention and Cure of Cattle plague, my published report on which may be said to have popularized Carbolic Acid. Is it Photography, on the theory and practice of which my papers have been very numerous? Is it the metallurgy of gold and silver, in which my discovery of the value of sodium in the amalgamation process is now largely used in Australia, California and South America? Is it in physical optics, in which department I have space only to refer to papers on some phenomena of polarized light, published before I was twenty-one; to my detailed description of the spectroscopy, and labors with this instrument, when it was almost unknown in England; to my papers on the solar and terrestrial spectra; to my examination of the optical phenomena of opals, and construction of the spectrum microscope; to my papers on the measurement of the luminous intensity of light; and my description of my polarization photometer? Or is my specialty astronomy and meteorology, inasmuch as I was for twelve months at the Radcliffe Observatory, Oxford, where, in addition to my principal employment of arranging the meteorological department, I divided my leisure time between Homer and mathematics at Magdalen Hall, planet-hunting and transit-taking with Mr. Pogson, now principal of the Madras observatory, and celestial photography with the heliometer attached to the observatory? My photographs of the moon, taken in 1855, at Mr. Hartnup's observatory, Liverpool, were for years the best extant, and I was honored by a money grant from the Royal Society to carry out further work in connection with them. These facts, together with my trip to Oran last year (this was written in 1871), as one of the government eclipse expedition, and the invitation recently received to visit Ceylon for the same purpose, would almost seem to show that astronomy was my specialty. In truth, few scientific men are less open to the charge of being 'a specialist of specialists.'"

AN AVOWAL OF UNSHAKEN FAITH.

Since then Professor Crookes has done but little psychic investigation. In 1881, however, he contributed "Notes of his Seances with D. D. Home to the Society for Psychical Research" for the specific object of reaffirming his absolute knowledge of the phenomena to which he had borne witness twenty years before. He wrote:

"Their publication will, at any rate, show that I have not changed my mind; that on dispassionate review of statements put forth by me nearly twenty years ago I find nothing to retract or to alter. I have discovered no flaw in the experiments then made, or in the reasoning I based upon them."

At the same time Professor Crookes admitted that he had been somewhat disappointed at the slow rate of progress in the investigation of the new force. He said:

"I announced my intention of publishing a book, which should contain my numerous printed and unprinted observations.

"But this projected work has never seen the light. My excuse—a real excuse, though not a complete justification—lies in the extreme pressure of other work on my time and energies. The chemical and physical problems of my professional life have become more and more absorbing; and, on the other hand, few fresh opportunities have occurred of prosecuting my researches into 'psychic force.' I must

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confess, indeed, that I have been disappointed with the progress of investigation into this subject during the last fifteen years. I see little abatement of the credulity on the one hand and the fraud on the other which have all along interfered, as I hold, with the recognition of new truth of profound interest."

From this somewhat melancholy note we turn with relief to the more buoyant tone of the inaugural address, delivered at the eighty-fourth general meeting of the Psychical Research society, held at Westminster hall, Jan. 29, 1897, in which from the abyssal depths of our own ignorance, he, Man of Science, draws hope and consolation, and a constant stimulus to expect the discovery of new truths, the revelation of unknown worlds.—Borderland.

A STRANGE STORY.

The Antics of a Carriage Stone at La Grange, Ills.

From all accounts there is a decided psychical sensation disturbing the equanimity of the village of La Grange, Ills. The story centers about an immense carriage stone in front of the residence of Dr. F. W. Satterlee, Stone avenue. One night recently this stone, which no human power could lift without the aid of machinery turned a hand spring, so to speak, for there it stood the next morning base upward in the 10-inch hollow space where it had been imbedded for over a year. Not a scratch or a footprint appeared upon the lawn in the vicinity of the stone, and no one can account for the manner in which the stone got into its present position.

It was as neatly imbedded upside down as though it had been placed in the hollow space by the aid of a derrick or windlass.

An ordinary carriage stone seems too commonplace and earthly an article for ghosts to make the objects of their solicitude, but the carriage stone in question is no common one. In fact it is the very thing that disembodied spirits are supposed to be fond of, for it once ornamented the grave of a man of high family in an Ohio cemetery.

If its present caper had been its first, neither Dr. Satterlee nor his neighbors would have given the matter much serious thought, but it is not. During the past two years the stone has moved three times, each time under the same mysterious circumstances. Each move it has made has been accompanied by wierd cries, calculated to freeze the blood of those whom they awakened.

Two years ago the stone, which is 2½ feet square at the base and stands about 4 feet high, occupied a place in the center of the lawn in front of Dr. Satterlee's home. It was not used then as a stepping stone, but as an ornament. Upon its side the word "Dentist" had been carved. One morning Dr. Satterlee awoke to find the huge cut boulder lying in the street six or eight feet from where it had previously stood. He believed some one had removed it in a spirit of mischief, and was inclined to blame the boys of his neighborhood. But when he unsuccessfully attempted with the aid of three able-bodied men to replace it, he concluded he had been mistaken, as no number of boys that could take hold of

the stone at one time could have lifted it, much less carried it, without injuring the surrounding lawn, the distance it was found from its original position.

The stone was replaced, and about eight months after this occurrence Dr. Satterlee was surprised to find the stone once more in the street. This time a number of sewer diggers, who were at work upon the street, were engaged to set it up again. The feat was accomplished with much difficulty, as it was impossible for a sufficient number of men to get hold of the stone in order to lift it, and it had to be dragged into position.

But upon this occasion Dr. Satterlee had the stone erected close to the curb and imbedded in the earth 10 inches deep.

The workmen who did the job assured the doctor he was safe from future disturbances, as no number of men could stir the granite block, so firmly packed was the earth around its base.

But the workmen's prediction proved not infallible, for on the morning in question, when the doctor arose the first thing that met his gaze was the stone, turned bottom side upward, its huge base aloft and the letters which formed the word dentist upside down.

Dr. Satterlee remembered when he witnessed the change that had been wrought in the troublesome stone, that he had heard the same unearthly cries the night before that he had heard upon the occasions of the other removals. The sounds had awakened him out of a sound slumber.

They sounded like the wailing of a woman, accompanied by the howling of a dog, and after listening a few moments the dentist concluded he had been frightened by a neighbor's dog and turned over on his side and went to sleep.

Dr. Satterlee is a dentist of standing in his village, and has a downtown office at 139 Clark street, Chicago.

"I have no explanation," admitted the doctor. "At first I imagined I had been the victim of a practical joke played by the boys of the neighborhood. I am convinced, however, that no boys could have accomplished the task. I am equally convinced that no number of men could be equal to the emergency without the aid of a derrick, as the stone was so firmly imbedded, to say nothing of its great weight. I am utterly at a loss to explain the seeming phenomenon. I can hardly believe that anyone would be foolish enough to go to the expense of hiring a derrick to lift the stone, yet can think of no other solution to the mystery.

"The stone was brought to La Grange just before the world's fair by Dr. Smalley, who came here from Ohio. He told me its history, and when he returned to Ohio, asked me if I cared to take the stone, as I lived across the street from him, and he had so much trouble in getting it to Chicago on account of its weight that he did not care to repeat the operation upon his return trip.

"I accepted the stone as it advertised my calling and was a handsome piece of granite besides. I never heard that he had any trouble with the stone, such as I have experienced."

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THE OHIO STATE SPIRITUALISTS' ASSOCIATION.

By a unanimity of action and purpose the delegate convention assembled in this city last week established a permanent working organization of Spiritualists for the state of Ohio.

As was expected, the deliberations from beginning to end took the form of a rally around the point of organization. All differences, petty and otherwise, were buried out of sight, and full advantage taken of the order of time and the necessities of the occasion.

Never in the history of Ohio has there been a more orderly, dignified and determined gathering of men and women. Intelligence, conscious power and generosity were paramount in the personnel of the convention, and the citizens of Columbus who attended the meetings in throngs have good reason to regard the Spiritualists of the state as people capable of sound and practical common sense. The pharisees have something to think about. The pious harlequins who make huckster stalls of religion have something to think about. Above all the Spiritualists who have done this noble work have something to think about. It means much for the onward march of our grand cause. Wisdom on the part of officers in the discharge of their duties is needed.

The work of the convention is not to be laid down with the dissolution of that body. At best the foundation walls of the future temple are all that we see above the swamp line; a great work indeed, but the superstructure is yet to be built.

The Light of Truth has no criticism to offer on the choice of the official board. It is made up of worthy, conscientious and capable men and women. President Bond is a veteran Spiritualist, full of honor, benevolence, and good judgment. The young man chosen by acclamation for the onerous post of secretary is well equipped for the work. Mr. Taylor is perhaps the most active and enthusiastic Spiritualist in Ohio today. He will be a most valuable aid to the president. The treasurer, Mr. J. D. Arras, also elected by acclamation, is one of the staunch, fair and brainy Spiritualists of the state. The other officers are equally well qualified.

Now let the work go on. Ohio Spiritualists have done their duty.

When mesmerism first made its appearance it was denounced as fraud by some and as the devil by others. When Spiritualism came into existence it was put down as "mere mesmerism," thus acknowledging the latter inadvertently. Perhaps the next discovery in psychology or occult phenomena will be put down as mere Spiritism, by which time it will be given a new name and accepted as mesmerism is under the name of hypnotism.

UNIVERSAL BROTHERHOOD?—NOT YET.

The pathway of all reformation lies through the jungles of agitation and discussion, and it is more likely than otherwise that a reform becomes effective by undoing something old rather than in doing something new. The hardest lessons are those which involve the unlearning of some error, just as in legislation the best law is frequently that which repeals some former law. Progress is a grind at best and its course is never an undeviating line. Like the tides it has its periods of ebb and flood. Hence the blunders which necessitate reformation. It is the discontent of the world that spurs on the upward quest of progress. This it is that makes the tide rise higher in its flood than the mark of its former period. The tide of human progress has passed through many stages in its march to the present betterments, however imperfect they are. And it is because of this law that a philosophical view of the enormous strain of the present civilization may be obtained, and the surety felt that a large and better field of action will come out of it. Sadly ironical as the doctrine of universal brotherhood sounds now, the very discordances and disruptions of our time are the sloughing off processes of the body politic looking to that estate. We must not condemn inconsistency. The fact that our ideals may be high and their outworkings of a character perhaps below the mediocre merely evidences the ruling passion. The very encasements of materiality blind us to the equity of ideality and makes it ever elusive. The environments of the social life are wholly at war with the ideals of that life. How, then, can we expect those amenities which are involved in the idea of Brotherhood? Submerged in the rude discipline of life the ego is continually warring with the promptings of a weak conscience. On the one hand is the impulse to share; on the other hand is the impulse to hold. And in the effort to relieve itself from one or the other of these dominant impulses is to be found the nucleus of every reform that has advanced the race, while in the process old forms, old theories, and old laws have been torn asunder.

In the present transition the war is seen in the individualistic competitive against the collectivist-socialistic systems of society. Arrayed on one side or the other of these giant forces are to be found all of the complex influences of religious, industrial and ethical conduct. The struggle is between the altruistic and the egotistic qualities of society, and not only that, but the war is waging between these principles in individual minds.

We can hold up the idea of Universal Brotherhood and ought to do so, but it is idle to expect a realization of the idea in society until rapacity has become outgrown. The upward quest must grow large enough to slough off the shell of self. The main essential of this growth lies in a quality of education whereby the ego is to be taught that the best self interest is involved in that which interests the mass. This implies the unlearning of the very lessons about which the life of the ego at present revolves, and of course is the hardest of all things to do. The self, however, is what the new education has to concern itself with and it must be taught by bitter experience that it is the great power which is working all the misery of this world. Men are learning this, and some of them are watching the course of the present tide and conflict. The great host of inspiring intelligences of the spirit world are imbuing their earthly colleagues with this idea. Isn't it at least noteworthy that with scarcely an exception the

teachers, speakers and mediums of the Spiritualistic movement are arrayed on the side of this upward quest of struggling humanity and are bending their energies in the inculcation of those principles which, as rapacity and cruelty are overpowered, shall make it plain to humanity that selfishness is best subserved in the welfare of the whole mass?

A GOOD FACT BUT A BAD INFERENCE.

People afflicted with the hallucination that cataclysms and convulsions of nature are punishments interposed by Divine Providence may get a good deal of consolation from the recent floods, particularly that in Oklahoma.

There are two very stern and miserable facts in connection with the dire disaster in Oklahoma, to wit: the greed and rapacity of the white people in robbing the Indians of their territory, and the flood which has devastated the country. Whether one is related to the other, or that God has had a hand in it, must be decided, of course, by our orthodox judges. Mrs. Mary Ellen Lease says of it:

"The people of El Reno, who prayed daily for rain, ought to have been building an ark. I believe in prayer, but what mockery such prayer is in Oklahoma. The curse of the Almighty rests upon that land. The Indians had been driven there from every quarter of the continent. But the greed of the white man prompted him to possess it for his own use and the Indian was forced to go. Look at the crime that has been committed in Oklahoma; look at the drought, the disaster at Chandler; look at the deluge at Guthrie and El Reno. The hand of Jehovah is in these things. If He had been pleased with the people would he have washed away their homes with an angry flood when they asked for a shower to save their crops?"

It is possible that Mary is mistaken in estimating the temper of Jehovah, or that he would deluge the people just because they asked him to send a little shower. However, if Biblical narrative is correct, he has been known to commit such breaches of war etiquette. But it is supposed nowadays that the God idea has reached a plane above vengeance. Men are prone to make their Gods more lovable than of yore, and account for the works of nature on the laws of nature.

PROF. OLIVER LODGE, F. R. S.,
D. Sc., LL. D.

Oliver J. Lodge, whose dissertation on Spiritualism appeared in last issue, is one of England's foremost scientists, and a comparatively recent investigator into psychical matters. But being of broad culture, open to conviction, and a man of fine intellect, he was quick to grasp the truth behind the phenomena, and thus his bold front in acknowledging his convictions before a body of other scientists.

When such men as Lodge, Wallace, Crookes, Heber Newton, Minot J. Savage, Elliott Coues, Flammarion, Gerald Massey and scores of others of like fame assert to the truth of Spiritualism, why pay any heed to those smaller lights who, for lack of brain capacity to take it in, denounce it as a delusion or a superstition? Did not the priests of old denounce the discoveries of Galileo as of the devil and wrong? Still the world moves despite the papal bull that it does not; and Spiritualism remains true despite the ignorant assertions of minds who still live in the past—are not up to date. In fact, a careful man or one trained to accurate observation of facts, can not fail to understand Spiritualism, and to such only we commend it.

A POINTER TO UNITY.

"Behold, how good and how pleasant it is for brethren to dwell together in unity."

The above extract from the Masonic ritual comes unsought to our mental ears as the editor of the Banner of Light, Mr. H. D. Barrett, sits next to us in our sanctum; and withal, infusing us with an influence of ease and grace that bespeaks of the true fraternity and freedom from that form of rivalry which acts as a deterrent in spiritual or mental progress. We have been looking forward to a unity of the Spiritual press for many years, and trust this is the foundation. Both the press and individuals can work in harmony, yet follow their specified missions or carry out their aims as they are fundamentally implanted. No two persons have exactly the same mode of expressing a truth, yet both may be right in the main. The wrong only introduces itself where they differ on technicalities or in the minor affairs of life—the material. But the one who can not rise above matter long enough to unite for a high mission like Spiritualism, needs sympathy rather than censure, for he or she is not sufficiently developed to sense the ill effects of disunity or prejudice, which sooner or later will manifest to the sorrow of the one harboring it, though unconscious of any wrong in so doing. But every unspiritual emotion or feeling has a chemical effect on the physical structure, penetrating its sensitive parts like an acid, only to reap suffering finally. To prevent this alone should be an incentive to harmony, and happy are they who learn in time. Prejudice inherits the same suffering that intemperance does, and unity of purpose is in our ranks what a temperance society is in the ranks of our neighbors. Both are combatting the lower self—one sensually, the other emotionally. Intemperance, happily, is not an evil in Spiritualism, except in extremely rare instances, and thus not sufficient of an impediment to need a special war measure. Environment and association is often the most effective annihilator of the evil, so far as Spiritualists are concerned. But we have a tendency to too strong an individuality to combat—perhaps due to individual reasoning—and should govern ourselves accordingly. A little less of that and more of the submissive might lead to better results generally, and it was conspicuously absent in the Ohio State convention, and may serve as a pointer or a suggestion to others. Mr. Barrett is somewhat to be credited for this effect, as his influence is harmonic. Perhaps he has been guided right in being placed in the editorial chair, and we trust it may prove the uniting of all the Spiritualists in the United States under one banner, with one aim, one desire and one feeling among themselves, and that in accord with our text: "Behold, how good and how pleasant it is for brethren to dwell together in unity."—Psalm cxxxiii.

Dr. Wharton of Kansas City, Mo., calls Spiritualism the devil's science. We have never yet heard anybody preach about a devil at a Spiritualist meeting. This must be a mistake. Dr. Wharton must have meant old orthodoxy, for that is the only religion which teaches of a devil, and therefore must be the science of the devil, just as that which teaches of the stars is the science of those orbs.

Mr. B. O. Flower, formerly editor of The Arena, is contemplating the establishment of a new magazine to be devoted to the various reforms of the time. Mr. Flower deserves the support of the liberal classes, as his work in and for The Arena demonstrated his abilities and his devotion.

KEEP POSTED TO PREVENT DECEPTION.

From time to time we receive accounts of seances given by unknown quantities, which seances prove mere frauds in the end, and which accounts we are requested to publish.

It is no use complying with such requests as there are always some ready to defend them with as much vehemence as the one denounces, and we can no more fill our columns with such slush than do the church papers with the doings of tricky or rascally parsons—pretenders of Christianity.

Nor would it prevent others from being deceived. These pretended mediums travel under assumed names, disguise themselves beyond past appearance, so that description would be of no avail, and seek other pastures of unripened Spiritualists to meet with renewed welcome.

If the friends would hold to their papers, keep up their subscriptions consistently, and thus keep posted as to who the representative mediums are, such frauds could not exist. They would simply have no audiences and would soon find it necessary to seek work or starve. But as long as our people begrudge their newspapers the small pittance by the year, and spend double that by the month hunting after signs, they deserve to be humbugged, and, it may be said, is their just punishment.

NOT HORACE GREELEY.

A Spiritualist paper printed an account of a big Spiritual meeting held in Rochester, N. Y., recently, in which the following, over the signature of founder of the New York Tribune, had a conspicuous place:

"My spirit can not tell all I would like to say. Never was I so happy to think the cause must be brought forth, must come to light. Our dear ones on earth must know that their departed ones have not gone to a world of everlasting death. * * * Each person here has a loving spirit gone to the other world, and they all want to say something. So it is very hard to control a medium intellectually. However, we must say something that will let you know as a fact that we are all with you to celebrate this anniversary of Spiritualism. I am a spirit, and one that you will all be glad to know, and enjoys a spiritual belief in the other world. You know the spirit of

HORACE GREELEY."

We can not wonder that ridicule is heaped upon us so long as such driveling idiocy as the above is set forth as emanating from great minds supposedly existing in the world of spirits. To attribute this effusion to Horace Greeley is to say that senile twaddle in the expression of his ideas is the best that spirit life has done for one of the greatest masters of the English language.

Dr. Franz Hartman, author of several theosophical works, and whose home is in Austria, is at present in New York the guest of Mrs. Katherine Tingley. Dr. Hartman has given a deal of attention to premature burials and asserts that two persons in every thousand are buried alive. If this is true there is no greater, more humane study before the people than means whereby this acme of all human horrors may be avoided.

"Professor" Fred Bell was in Fort Wayne, Ind., trying to "expose" Spiritualism. Some time ago he was in Cleveland trying to solicit an engagement as lecturer for a Spiritualist society. Comment is unnecessary.

The eleventh annual convention of the Connecticut State Spiritualist association was held in Hartford on the 1st and 2d insts.

WILLIAM CROOKES, F. R. S.

This name has been familiar to most of the Spiritualist reading public for the past twenty years, as well as to the scientific circles of the world for a much longer time. Few men have done more for the advancement of science than he, and while some of his critics look upon his inquiries into the psychic phenomena of the time as evidence of a peculiar mental aberration, happily the world at large credits him with the same careful common sense in these matters as in those which pertain to his scientific discoveries. And perhaps it is not saying too much to venture the opinion that if the private life of the man was known, some credence is given by him to the hypothesis of direct influence of spirits in the perfecting of his discoveries.

On another page will be found Prof. Crookes' latest conclusions regarding the greatest and most beneficent of all human subjects, which we take from *Borderland*. Prefacing the whole is a well written resume of Prof. Crookes' place in and contributions to the scientific world.

A PERTURBED GHOST.

A BUFFALO SENSATION.

William Maurer, a contractor, died in his cottage home on Grape street, Buffalo, N. Y., some fourteen months ago, and thereby hangs a tale. It appears to be quite well demonstrated that Mr. Maurer is not satisfied with his present environment, and besides putting to scorn the notion that he is dead, seems to be trying to straighten out a tangle. Various and wholly obscure sounds have been disturbing the tenants of the Maurer cottage since the old contractor went hence.

Recently Peter Small, a journeyman painter, moved into the house with his family. He had lived on Grape street, two blocks below, for ten years. His family consists of his wife and five children, the eldest of whom is a boy 17 years old and the youngest two years old. On the third day of their residence in their new home the first alleged visitation of the ghost came, and later on the family moved to No. 31 Earl Place.

Mrs. Small, a hale and hearty German woman of middle age, told this story:

"When we moved into the cottage I had no idea that it was haunted. Neither had my eldest daughter. So nobody can say what we heard and saw is imagination. If we had known it was haunted, you can bet we wouldn't have moved into it. I am convinced that the landlord and the landlady, Mr. and Mrs. Maurer, knew all about it, and I think it was a shame that she should let us move into there without telling us, and we being such old friends of hers, too.

"For the first two days and nights, Tuesday and Wednesday, we were not bothered any by the ghost. But on Thursday afternoon the trouble began, and my husband and myself never slept a wink since then until we moved away. That Thursday afternoon I and my oldest daughter, Mabel, 15 years old, were working in the kitchen. Just exactly at 3 o'clock we heard a noise like the rattling of a doorknob. It came from the front of the house. I thought it was my little ones playing outside. But the noise was kept up so steadily that I lost patience, and I went outside to chase the children away from the door. But when I got outside none of the children were anywhere near the door. I went back to the kitchen. As soon as I started in doors I heard the same noise.

"Then I thought it must be our baby boy. We had put him to sleep in the bedroom off the parlor, and I thought he must have woke up. I said to Ma-

bel: 'Willie's up. Go and make him stop rattling at the door.' She went to the front room and the next minute she let an awful scream out of her. 'Come here, ma. There's something in the house,' she yelled. I went into the parlor. I met Mabel in the doorway between the parlor and the sitting-room. She pointed to the door that opens from the front hall into the parlor, and I saw it open wide. The noise of the rattling doorknob stopped and we heard heavy footsteps, like a man's tramp, in the parlor. We hadn't got settled yet and there was no carpet on the floor.

"There wasn't anyone in the room that we could see, and it most frightened Mabel and me to death. The door had been left locked, so I know it wouldn't be the wind that blew it open. Besides, it was a mild day and there was no wind blowing.

"I couldn't do anything but stand there and look. I was afraid to go into the room and I stood in the doorway watching and listening, while Mabel stood by me and trembled and cried. We heard the footsteps come to the center of the room and a noise like a person saying 'S-s-h! S-s-h!' as if he was cautioning us to keep still. The baby was still asleep in the front bedroom.

"In a few moments the steps went back to the door and the door closed itself. Me and my daughter stood there listening and watching, and a few minutes later the door opened again and the footsteps came back, then went out again and the door closed again. I just stood still, for I was so scared I couldn't move.

"The door opened and closed that same way four times, and each time we could hear the footsteps coming in and going out and that same 'S-s-h! S-s-h! S-s-h!' The last time they came in they went to the clothes press next to the bedroom and that door opened. I have since learned that that bedroom was where old man Maurer died and the clothes press was where he hung his clothes.

"After the footsteps went out the last time the doorknob began to rattle again. The rattling kept up until just as the clock was striking 4, then the noise stopped. Me and my daughter went back to the kitchen and stayed there until my husband came home to supper. I told him all about it and his face turned gray. Then he told me he had heard from our son Peter before we moved into the house that it was haunted, but he didn't believe it and told Peter not to say anything to me about it or tell any of the children. When I told him what Mabel and I had seen he was scared, too, and he went over to the landlord, Mr. Maurer, who lives next door, and told him about it.

"Mr. and Mrs. Maurer came in that evening and stayed with us until late. They said they didn't know that it was haunted, but I learned from neighbors that they did. Mrs. Maurer went home but her husband stayed with us all night. Mrs. Maurer said to me in these very words: 'If you see the spirit again, ask it what it wants.' But neighbors told me not to do it; that if she wanted to know what the spirit wanted she should ask it herself, as it was the Maurer family's affair and not mine.

"That same night, from 11 o'clock till 12, we heard the same noises, and Mr. Maurer heard them, too. He didn't have much to say. All the excuse he gave was that all he could think it must be was that it was his father's spirit coming back on account of some trouble in the family about money.

"None of us slept a wink that night. My little ones heard the noises and were scared and we sent them to sleep at the neighbors'. The next day my husband laid off and started to find a place to rent. It was awfully stormy, but we would have moved away if we

could have found a place. I told the neighbors what had happened and they told me that the house had been haunted ever since old Maurer died, and that six families had moved in and moved out of the place since then. I sent for our minister, Mr. Grommisch of Grace Lutheran church, and he came that afternoon and stayed with us. He did not know where we had moved to, but as soon as he stepped in he remembered he had been there before visiting a family named Leichsner. When I told him about the ghost, he said Mrs. Leichsner had told him the same thing and that she had moved out on the same account.

"Every day after that Thursday we had some one stay with us, but the ghost did not bother us again until last Monday night. It was there on Saturday night, but we didn't see it. Mr. Schtorm, a Spiritist that lives on Grape street near High, came to the house with four other men that night. He said he could call the spirit and find out what it wanted, but I told him we had seen all we wanted of it and I didn't want him to call it back. But my brother-in-law told him it wouldn't do any harm, so we let Mr. Schtorm and his friends come in. We stayed in the back part of the house, while they closed the parlor door and stayed in there with the lights out. We didn't hear anything, but Mr. Schtorm and his friends said that they saw the spirit come in with a lighted candle and go hunting around. Mr. Schtorm asked it what it wanted and it told him one of its sons had gone wrong and it could not rest in its grave.

"My minister came every afternoon and he heard some noises. On Monday night, the last night we spent in the house, the same noises came from 11 o'clock till 12. They nearly made us crazy. We found some rooms to rent the next day and we moved. I told Mrs. Maurer I wouldn't live in that cottage another day if she paid me \$5,000, and I wouldn't. She asked me not to tell anyone about the house being haunted, and I promised I wouldn't tell anyone unless it was some friend of mine, because I wouldn't let a friend live in that place for anything."

Mrs. Small was much wrought up by the time she had completed this narrative. Her daughter Mabel was present, and the girl corroborated her mother's statements.

CHOICE LITERATURE.

IN HIGHER REALMS—A psychological novel, by Arthur F. Milton. 25c; postage, 4c.

INTERVIEWS WITH SPIRITS—By Samuel Bowles, late editor Springfield (Mass.) Republican. Paper, 50c; postage, 5c.

THE RELATION OF SPIRITUAL TO THE MATERIAL UNIVERSE—Giving the law of spirit control, by Michael Faraday. Price, 15c; postage, 2c.

SIDIERAL EVOLUTION OR A NEW COSMOLOGY—An explanation of the principles that pertain to universal life force and its expressions in form. 50c; postage, 5c.

REPLY TO REV. DR. SNYDER'S COMMENTS ON SPIRITUALISM—A lecture by Dr. Fred L. H. Willis. Price, 10c; postage, 2c.

LIFE IN THE STONE AGE: A HISTORY OF ATHARAE—An outline history of man written through the mediumship of U. G. Figley.

THE PHILOSOPHY OF REINCARNATION CONSIDERED—By J. Clegg Wright. 25c; postage, 2c.

THE REAL ISSUE—By Moses Hull. Price, 25c; postage, 2c.

SOCIAL UPBUILDING—By E. D. Babbitt. Price, 15c; postage, 2c.

How to know when you are obsessed see Psychometric Dictionary. Price 25 cents.

MISCELLANEOUS

MAN AND GOD.

G. W. Bradford.



S. J. WOOLLEY.

WOOLLEY'S SUMMERLAND BEACH CAMP ASSOCIATION.

This popular camp ground lies along the banks of Buckeye lake, near Millersport, O., and thirty-two miles from Columbus.

It contains fifty-four acres of land, of which twenty acres are already available for camping purposes.

The campmeeting opens on Saturday,



SUMMERLAND BEACH Grove in Front of Hotel.

July 10, and continues over five Sundays. It can be reached from Columbus by the Ohio Central railroad, which leaves the depot at West Broad street at 7 a. m. every morning during the camping season.

Excursion rates at \$1 for round trip, good for four days. Extra excursion on Thursdays, 75 cents, good for one day. Sunday excursion, 50 cents round trip.

Mr. S. J. Woolley is the projector of this campmeeting, and deserves unbounded credit for his devotion to the cause and the funds expended out of his own pocket to make this yearly gathering a success.

A PREACHER CONVERTED.

At a trumpet seance at Fort Wayne, Ind., on the 23d of April, the Rev. Simon Bartlett was present, and received such convincing proofs of immortality and tests that his own loved ones still live that he publicly acknowledged the same at a Spiritual meeting, and declared his conversion to Spiritualism. He will probably join the ranks as a lecturer. Miss Daniels was the medium.

Our new hymn sheets contains all the old songs and a number of new ones added, with a handsome title page. Prices as usual. See adv.

In the Christian church believers are "branches of Christ," "grafts, upon the upright, holy and altogether desirable stock or vine." "Christ, who is the True Vine of Life."

If we search the Bible from one end to the other to find out how God obtains anything from humanity, we perceive that he receives nothing except as he works for it. This is the same truth that is so self-evident in the attainments of mankind. Every man's forces operate to his advantage or disadvantage according as they are changed or impelled, with the quality demanding their highest development.

If we investigate horticulture we find that a "graft" must not be a dead cutting from a dead tree, but a live, healthy, vigorous cutting from a live tree, capable of taking the life of the tree upon which it is grafted, adding it to its own life and developing its own special fruit.

We also find there is no union of the woody portions of either the scion or the stock, but of the young tissues or organizable matter found in the outer and inner barks, and that the only successful grafting is where there is a close relationship and similarity of structure between the stock (or vine) and the scion (or graft). In addition to this, the sap of the vine is nearly a simple fluid, which is digested and

modified by the graft so as to produce its proper nourishment and maintain its individuality. Still the sap does have important effects upon the graft, which may be named as dwarfing, inducing fruitfulness and adapting the graft to the soil of the climate. It is absolutely essential that every vine or tree upon which a graft is made shall have roots capable of drawing and transmitting nourishment for the support of the graft, as well as having a natural affinity for the graft—both being genera of the same natural order. Every vine puts forth its branches from its own inner sources, and so manifests its vitality and vigor. By this I mean that everything that hath life, be it animal or material, has consciousness of existence that is not retained after the organism has been destroyed, because they lack the higher powers of mankind. Hence, every "graft" placed upon a vine or tree is a painful process to the vine, and at the same time an obliteration of the individuality of the vine, being absorbed into the life and fruitfulness of the graft. It also cannot be denied that every plant, tree or shrub has a certain perception of the functions that it is endowed with, and exercises those functions according to its plane of existence, which is below the human.

In the spiritual kingdom, however, and in spite of churchly assertion, the process is entirely different. To be united to the source of all life, purity,



SUMMERLAND BEACH: Hotel and Camp in the Distance.

holiness and growth is to draw from it that which will produce in the human the characteristics of divinity. It is not mankind "grafted" upon spiritual forces, but spiritual forces going forth into the heart of humanity and seeking to bring human powers into harmonious relations and operations with themselves. We should not forget that the higher spiritual forces are educational factors, not only giving light, but also power to the sluggish faculties of the human-divine mentality.

Like produces like, and no act of God can change that law. The divine life in man drawing from and responding to the impulse of the spirit of God—utilizing all that is given, yet constantly supplied with the energy and inspired by the purpose of God, produces the fruits (results) of such a union and co-operation, which result is the spiritual "likeness of God." It is hard for any man or set of men to get over a fact so apparent and indisputable.

It however can not be gainsaid that from a human standpoint the great concern of humanity is "to abide" in this union with God.

It is also equally evident that there is a manifest concern on the part of God to hold and strengthen this bond of union. Now the work of God and the labor of man are but operations of the same life (though of different intensities and status in the scale of being), working together for the same purpose, which is the growth of the human-divine life into harmonious fellowship with the divine life.

God is glorified by it and so is man. God is satisfied with the result of his labors, and comfort and honor come to man from his co-operation with the labors of Deity.

It has often been said without a just reason for doing so, that the spiritual life in man is a "gift" that is bestowed because of an act of physical powers. If this is true, then, until spiritual life is bestowed upon man he differs in nothing from the limited de-

velopment or organization of the animal. But it can not be true that there is nothing in man capable of discerning between spiritual and physical life, for "the things of the spirit are discerned by the spirit," not by the physical senses. If man has no spirit life, possesses none of the characteristics and possibilities of the Infinite Godhead, then the earthly life of Christ has nothing to appeal to and was worse than vain, for "God is a spirit," and Christ was "the manifestation of God," a spirit in "the flesh," and the purpose of such manifestation was to "draw all men to him." There is no harmony, no agreement, no possible fellowship between the flesh and the spirit, neither can the flesh under any condition so "please" God that he can, or will, give it this life.

To what then does God appeal but to the immortal spirit in man? And what else can "He draw unto himself?"

If a man attempts to appeal to the brute creation and to "draw" it unto himself, can it pass beyond the bounds of instinct and minister to man's intelligence? No. Only what is common to man and animal can be appealed to or "drawn." God can no more abrogate his self imposed restrictions than man can. God can no more work outside of the laws he has made than can man.

Eternal justice and truth characterize infinite intelligence or the Supreme Godhead, and while "everything speaks his praise," he speaks to, loves and labors with the spiritual being called man.

God's work is to make that spirit like unto himself by guiding, strengthening and co-operating with man in the process of "working out his own salvation."

Man's work is to put forth every energy that he possesses to attain freedom from material slavery, and by continued reliance upon the wisdom, power and companionship of infinite love to "be conformed to His likeness."



SUMMERLAND BEACH: Excursion Steamer at Landing.

The Two Kings—An Allegory

Alice C. Barry.

Millions of years ago, when this old world was new, there came to reign upon it a mighty king, who declared that he should rule over all the nations of the earth—that even emperors, queens, kings and princes should yield up the scepter and the crown whenever he saw fit to send forth the cruel mandate.

The beggar and the child were not exempt from the notice of this masterful king; he was no respecter of persons. The royal purple and the ermine were no more to him than the tattered garments of the poor. His touch upon the cheek of the child would change its rosy bloom to a deadly pallor. He declared that even nature should respond to his mighty power; for, at certain seasons of the year, he would touch her with his frosty finger, her cheek would turn to crimson for a moment, then she would cast her beautiful garments to the earth to be blown hither and yon by the autumn's blast, and she would become withered and brown and dead.

And so this King of Terrors has stalked about over the earth ever since the world began. There is no place that has not felt his blighting presence; there is no home that has not been invaded by this unwelcome intruder; locks and bars, prayers and tears are useless. The sweetest bud in the family bouquet he has breathed upon, and it has withered. The father, the mother, the wife, the friend—some one of them is gone away. And his name is Death. Some day he will come for you, too, perhaps when you do not dream of his presence; for it is said he often steals in like a thief in the night. You may be drinking deeply at the fount of pleasure—that will not matter to him; you may be surrounded and protected by home and friends and wealth—he will not care for that; you may be on the brink of some great joy—and he will touch your eyelids and they will be sealed; he will kiss your cheek, and it will become pale and cold; he will put his fingers upon your heart-strings and the life, the music in you will be gone. Tenderly, amid flowers and tears, your friends will lay your form in the arms of Mother Nature, and the man of God will say, "Dust to dust, ashes to ashes." And King Death will laugh. Your friends will plant a shaft of marble at your head in memory of you, and after a time the storms of winter, the heats of summer, and the dust and grime of earth will blacken and blur those letters upon the stone, and your name will be obliterated and you will be forgotten—and Death will laugh again.

But there is another great power in the universe, greater than Death, and his name is Life, and he has many beautiful angels. Some of them are called Love; others Light and Truth and Wisdom, and they do his bidding always. He fills all space. He is the force which animates every atom in the universe—the rocks, the earth, the trees. He breathes in the fragrance of the flowers; he smiles in the sunshine; his subtle influence may be felt in the air you breathe. By the laws of adhesion and cohesion he fashioned our earth and all the mighty worlds in space. When as sparks as living light, you and I existed in the great ocean of life, he said, "Go forth and conquer"—and the sparks trembled—went out into space to seek their affinity with matter, and became living breathing identities.

When Death blew his frosty breath upon the brow of nature and said it must die, the leaves fell from the trees, the flowers, with drooping pedals, closed their eyes in dreamless slumber—

the great oak that but a short time before had spread its green foliage to the smiling sunbeams, now lifts its bare arms as though in supplication to the overarchingskies, but we know the oak is not dead—we say it is resting. The spirit, the life principle lies hidden deep within the bosom of mother nature. Soon that great king, whose name is Life, will kiss the sky—the sunshine and the spring will wed, and the flowers with quickened life, will again come forth. The positive and negative forces in nature will unite, and the electrical current send its life giving power out into every tree and flower and tiny blade of grass, until the whole world is one blaze of glory. Ah! but you say, this does not prove to us that the King Immortal you speak of is a reality. We know that nature has a way of winding itself up somehow, and goes on and on by some law of perpetual motion—but tell me of my darling, the child I resigned to the arms of nature, after the mighty monarch Death had breathed upon it. We know he is a reality, for he takes our loved ones away and never brings them back—the flowers and fruits and grain come forth anew and smile upon us, but where are those who were dear to us? We have called but in vain; the sweet voices we loved are lost to us forever—we have prayed, but our prayers have fallen back upon us like echoes in the lonely forest, and soon we too must yield ourselves up to this cruel Death. Oh. If there is an undiscovered realm, a country to which our loved ones have gone, tell us—tell us of it, that our hearts may be at rest, be stilled of this pain.

Now that kind and beneficent king called Life heard the cries of the bereaved and lonely ones; he saw the tears and felt the throb of lonely hearts, and he bade his angels, Love and Truth and Wisdom to descend to earth's inhabitants (for he loved them much) and impart to them the knowledge they had so long sought. The angels obeyed, and when they had come into the mortal sphere they were attracted to a home where King Death had set his seal upon the brow of the mother. It was an humble abode, but the golden rule had been the law of life, and to such the angels love to come. The mother, a widow, had toiled from morn to eve to maintain her little flock, until at last, overcome with fatigue and care, her life was slowly and silently ebbing away. Her features were drawn and colorless; the faltering voice was scarcely audible to the darlings who were clustered about her in all the abandonment of grief that can not be stayed. The apartment was chilly; dark storm-clouds were spreading a mantle over the sky, bringing an added gloom to that little abode. All life and beauty and hope were shut out from that home, or so it seemed to that sorrowing group. The eldest, a delicate girl of thirteen years, upon whom would devolve the cares so soon to fall from the dying mother's shoulders, watched and waited, thinking of the mother going away—she knew not whither, and she would never see her again. And when at last the fluttering breath had fled, when the lips were cold and could no longer respond, the child threw herself across her mother's body, crying, "Mother, mother, come back to me; I am all alone. Oh, come back."

The unseen angels, who during all these hours had never left this home of sorrow, gazed with mingled feelings of pity and joy upon the scene, and they said, "Let us fling back the shadows that divide the mortal from the immortal, that this child of earth may see that her mother is not dead." They waited until her grief had spent its force and she became more calm; then they flung the shadows back and her spiritual vision was opened, and she saw and heard that which filled her

soul and all her future life with joy. She beheld her darling mother no longer incased in the form she had known, but one finer, lovelier, more transcendently beautiful than any form she had ever seen—but still her mother, her own dear mother, smiling upon her with the same smile, gazing upon her with eyes as full of love as ever they did in the past, and with her were the angels the King of Life had sent, and near by the dear father, smiling as of old, and the little brother the King of Death robbed them of so long ago.

The little room that until now had seemed so dark and gloomy was illumined with a glory not of earth; sweet music, before unheard, seemed to fill the place with melody, whose vibrations rose and fell like the ripple of waves on some enchanted shore. Roses and sweet mignonette mingled their fragrance with the lily and the violet—all was beauty and light and loveliness. The mother's joy seemed perfect, but for the grief of her child, for she had been a good woman. Placing her arms about the child she said: "My darling, I am not dead; that body lying there is but the wornout garment I have cast away for a better one. I am alive, and the angels, Love, Truth and Wisdom, tell me that I am an immortal spirit. And, darling, remember we will never leave you; though you may not see us, we will guard and guide your footsteps through all your earthly way, and when King Death casts his shadow over your mortal existence we will come with the angels of Life and bear your spirit away to the realms where King Death can not enter."

And so the veil was lifted and the angels of life still come and go to all the children of earth. King Death no longer laughs; his power is broken, and his sceptre is gone. The veil over the doorway of the Temple of Life has been penetrated by the eye of the spirit. Millions of earth's children are glad with a joy unspeakable. The King of Life has come and Death himself is dead.

Yes, death is dead, and in his place stands Life, eternal Life:

Oh! mortal, turn thy gaze above—behold
Such glories as can ne'er be known
In all this outward strife.

Let peace her mantle fling o'er all thy earthly ways

And when thy soul casts off the heavy chains of earth
Thou'lt wing thy flight to fairer climes and brighter days.

Eternal Life and endless progress is the way of every human soul,
And thou shalt climb to heights undreamed and grander truths perceive

As age on age in endless cycles roll.

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"If business men knew how much they need out-door exercise there would not be enough Columbia bicycles to go 'round."

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MISCELLANEOUS

MAN AND GOD.

G. W. Bradford.



S. J. WOOLLEY.

WOOLLEY'S SUMMERLAND BEACH CAMP ASSOCIATION.

This popular camp ground lies along the banks of Buckeye lake, near Millersport, O., and thirty-two miles from Columbus.

It contains fifty-four acres of land, of which twenty acres are already available for camping purposes.

The campmeeting opens on Saturday,



SUMMERLAND BEACH: Grove in Front of Hotel.

July 10, and continues over five Sundays. It can be reached from Columbus by the Ohio central railroad, which leaves the depot at West Broad street at 7 a. m. every morning during the camping season.

Excursion rates at \$1 for round trip, good for four days. Extra excursion on Thursdays, 75 cents, good for one day. Sunday excursion, 50 cents round trip.

Mr. S. J. Woolley is the projector of this campmeeting, and deserves unbounded credit for his devotion to the cause and the funds expended out of his own pocket to make this yearly gathering a success.

A PREACHER CONVERTED.

At a trumpet seance at Fort Wayne, Ind., on the 23d of April, the Rev. Simon Bartlett was present, and received such convincing proofs of immortality and tests that his own loved ones still live that he publicly acknowledged the same at a Spiritual meeting, and declared his conversion to Spiritualism. He will probably join the ranks as a lecturer. Miss Daniels was the medium.

Our new hymn sheets contains all the old songs and a number of new ones added, with a handsome title page. Prices as usual. See adv.

In the Christian church believers are "branches of Christ," "grafts, upon the upright, holy and altogether desirable stock or vine." "Christ, who is the True Vine of Life."

If we search the Bible from one end to the other to find out how God obtains anything from humanity, we perceive that he receives nothing except as he works for it. This is the same truth that is so self-evident in the attainments of mankind. Every man's forces operate to his advantage or disadvantage according as they are charged or impelled, with the quality demanding their highest development.

If we investigate horticulture we find that a "graft" must not be a dead cutting from a dead tree, but a live, healthy, vigorous cutting from a live tree, capable of taking the life of the tree upon which it is grafted, adding it to its own life and developing its own special fruit.

We also find there is no union of the woody portions of either the scion or the stock, but of the young tissues or organizable matter found in the outer and inner barks, and that the only successful grafting is where there is a close relationship and similarity of structure between the stock (or vine) and the scion (or graft). In addition to this, the sap of the vine is nearly a simple fluid, which is digested and



SUMMERLAND BEACH: Hotel and Camp in the Distance.

holiness and growth is to draw from it that which will produce in the human the characteristics of divinity. It is not mankind "grafted" upon spiritual forces, but spiritual forces going forth into the heart of humanity and seeking to bring human powers into harmonious relations and operations with themselves. We should not forget that the higher spiritual forces are educational factors, not only giving light, but also power to the sluggish faculties of the human-divine mentality.

Like produces like, and no act of God can change that law. The divine life in man drawing from and responding to the impulse of the spirit of God—utilizing all that is given, yet constantly supplied with the energy and inspired by the purpose of God, produces the fruits (results) of such a union and co-operation, which result is the spiritual "likeness of God." It is hard for any man or set of men to get over a fact so apparent and indisputable.

It however can not be gainsaid that from a human standpoint the great concern of humanity is "to abide" in this union with God.

It is also equally evident that there is a manifest concern on the part of God to hold and strengthen this bond of union. Now the work of God and the labor of man are but operations of the same life (though of different intensities and status in the scale of being), working together for the same purpose, which is the growth of the human-divine life into harmonious fellowship with the divine life.

God is glorified by it and so is man. God is satisfied with the result of his labors, and comfort and honor come to man from his co-operation with the labors of Deity.

It has often been said without a just reason for doing so, that the spiritual life in man is a "gift" that is bestowed because of an act of physical powers. If this is true, then, until spiritual life is bestowed upon man he differs in nothing from the limited de-

velopment or organization of the animal. But it can not be true that there is nothing in man capable of discerning between spiritual and physical life, for "the things of the spirit are discerned by the spirit," not by the physical senses. If man has no spirit life, possesses none of the characteristics and possibilities of the Infinite Godhead, then the earthly life of Christ has nothing to appeal to and was worse than vain, for "God is a spirit," and Christ was "the manifestation of God," a spirit in "the flesh," and the purpose of such manifestation was to "draw all men to him." There is no harmony, no agreement, no possible fellowship between the flesh and the spirit, neither can the flesh under any condition so "please" God that he can, or will, give it this life.

To what then does God appeal but to the immortal spirit in man? And what else can "He draw unto himself?"

If a man attempts to appeal to the brute creation and to "draw" it unto himself, can it pass beyond the bounds of instinct and minister to man's intelligence? No. Only what is common to man and animal can be appealed to or "drawn." God can no more abrogate his self imposed restrictions than man can. God can no more work outside of the laws he has made than can man.

Eternal justice and truth characterize infinite intelligence or the Supreme Godhead, and while "everything speaks his praise," he speaks to, loves and labors with the spiritual being called man.

God's work is to make that spirit like unto himself by guiding, strengthening and co-operating with man in the process of "working out his own salvation."

Man's work is to put forth every energy that he possesses to attain freedom from material slavery, and by continued reliance upon the wisdom, power and companionship of infinite love to "be conformed to His likeness."



SUMMERLAND BEACH: Excursion Steamer at Landing.

The Two Kings—An Allegory

Alice C. Barry.

Millions of years ago, when this old world was new, there came to reign upon it a mighty king, who declared that he should rule over all the nations of the earth—that even emperors, queens, kings and princes should yield up the scepter and the crown whenever he saw fit to send forth the cruel mandate.

The beggar and the child were not exempt from the notice of this masterful king; he was no respecter of persons. The royal purple and the ermine were no more to him than the tattered garments of the poor. His touch upon the cheek of the child would change its rosy bloom to a deadly pallor. He declared that even nature should respond to his mighty power; for, at certain seasons of the year, he would touch her with his frosty finger, her cheek would turn to crimson for a moment, then she would cast her beautiful garments to the earth to be blown hither and yon by the autumn's blast, and she would become withered and brown and dead.

And so this King of Terrors has stalked about over the earth ever since the world began. There is no place that has not felt his blighting presence; there is no home that has not been invaded by this unwelcome intruder; locks and bars, prayers and tears are useless. The sweetest bud in the family bouquet he has breathed upon, and it has withered. The father, the mother, the wife, the friend—some one of them is gone away. And his name is Death. Some day he will come for you, too, perhaps when you do not dream of his presence; for it is said he often steals in like a thief in the night. You may be drinking deeply at the fount of pleasure—that will not matter to him; you may be surrounded and protected by home and friends and wealth—he will not care for that; you may be on the brink of some great joy—and he will touch your eyelids and they will be sealed; he will kiss your cheek, and it will become pale and cold; he will put his fingers upon your heart-strings and the life, the music in you will be gone. Tenderly, amid flowers and tears, your friends will lay your form in the arms of Mother Nature, and the man of God will say, "Dust to dust, ashes to ashes." And King Death will laugh. Your friends will plant a shaft of marble at your head in memory of you, and after a time the storms of winter, the heats of summer, and the dust and grime of earth will blacken and blur those letters upon the stone, and your name will be obliterated and you will be forgotten—and Death will laugh again.

But there is another great power in the universe, greater than Death, and his name is Life, and he has many beautiful angels. Some of them are called Love; others Light and Truth and Wisdom, and they do his bidding always. He fills all space. He is the force which animates every atom in the universe—the rocks, the earth, the trees. He breathes in the fragrance of the flowers; he smiles in the sunshine; his subtle influence may be felt in the air you breathe. By the laws of adhesion and cohesion he fashioned our earth and all the mighty worlds in space. When as sparks as living light, you and I existed in the great ocean of life, he said, "Go forth and conquer"—and the sparks trembled—went out into space to seek their affinity with matter, and became living breathing identities.

When Death blew his frosty breath upon the brow of nature and said it must die, the leaves fell from the trees, the flowers, with drooping pedals, closed their eyes in dreamless slumber—

the great oak that but a short time before had spread its green foliage to the smiling sunbeams, now lifts its bare arms as though in supplication to the overarchingskies, but we know the oak is not dead—we say it is resting. The spirit, the life principle lies hidden deep within the bosom of mother nature. Soon that great king, whose name is Life, will kiss the sky—the sunshine and the spring will wed, and the flowers with quickened life, will again come forth. The positive and negative forces in nature will unite, and the electrical current send its life giving power out into every tree and flower and tiny blade of grass, until the whole world is one blaze of glory. Ah! but you say, this does not prove to us that the King Immortal you speak of is a reality. We know that nature has a way of winding itself up somehow, and goes on and on by some law of perpetual motion—but tell me of my darling, the child I resigned to the arms of nature, after the mighty monarch Death had breathed upon it. We know he is a reality, for he takes our loved ones away and never brings them back—the flowers and fruits and grain come forth anew and smile upon us, but where are those who were dear to us? We have called but in vain; the sweet voices we loved are lost to us forever—we have prayed, but our prayers have fallen back upon us like echoes in the lonely forest, and soon we too must yield ourselves up to this cruel Death. Oh, if there is an undiscovered realm, a country to which our loved ones have gone, tell us—tell us of it, that our hearts may be at rest, be stilled of this pain.

Now that kind and beneficent king called Life heard the cries of the bereaved and lonely ones; he saw the tears and felt the throb of lonely hearts, and he bade his angels, Love and Truth and Wisdom to descend to earth's inhabitants (for he loved them much) and impart to them the knowledge they had so long sought. The angels obeyed, and when they had come into the mortal sphere they were attracted to a home where King Death had set his seal upon the brow of the mother. It was an humble abode, but the golden rule had been the law of life, and to such the angels love to come. The mother, a widow, had toiled from morn to eve to maintain her little flock, until at last, overcome with fatigue and care, her life was slowly and silently ebbing away. Her features were drawn and colorless; the faltering voice was scarcely audible to the darlings who were clustered about her in all the abandonment of grief that can not be stayed. The apartment was chilly; dark storm-clouds were spreading a mantle over the sky, bringing an added gloom to that little abode. All life and beauty and hope were shut out from that home, or so it seemed to that sorrowing group. The eldest, a delicate girl of thirteen years, upon whom would devolve the cares so soon to fall from the dying mother's shoulders, watched and waited, thinking of the mother going away—she knew not whither, and she would never see her again. And when at last the fluttering breath had fled, when the lips were cold and could no longer respond, the child threw herself across her mother's body, crying, "Mother, mother, come back to me; I am all alone. Oh, come back."

The unseen angels, who during all these hours had never left this home of sorrow, gazed with mingled feelings of pity and joy upon the scene, and they said, "Let us fling back the shadows that divide the mortal from the immortal, that this child of earth may see that her mother is not dead." They waited until her grief had spent its force and she became more calm; then they flung the shadows back and her spiritual vision was opened, and she saw and heard that which filled her

soul and all her future life with joy. She beheld her darling mother no longer incased in the form she had known, but one finer, lovelier, more transcendently beautiful than any form she had ever seen—but still her mother, her own dear mother, smiling upon her with the same smile, gazing upon her with eyes as full of love as ever they did in the past, and with her were the angels the King of Life had sent, and near by the dear father, smiling as of old, and the little brother the King of Death robbed them of so long ago.

The little room that until now had seemed so dark and gloomy was illumined with a glory not of earth; sweet music, before unheard, seemed to fill the place with melody, whose vibrations rose and fell like the ripple of waves on some enchanted shore. Roses and sweet mignonette mingled their fragrance with the lily and the violet—all was beauty and light and loveliness. The mother's joy seemed perfect, but for the grief of her child, for she had been a good woman. Placing her arms about the child she said: "My darling, I am not dead; that body lying there is but the wornout garment I have cast away for a better one. I am alive, and the angels, Love, Truth and Wisdom, tell me that I am an immortal spirit. And, darling, remember we will never leave you; though you may not see us, we will guard and guide your footsteps through all your earthly way, and when King Death casts his shadow over your mortal existence we will come with the angels of Life and bear your spirit away to the realms where King Death can not enter."

And so the veil was lifted and the angels of life still come and go to all the children of earth. King Death no longer laughs; his power is broken, and his sceptre is gone. The veil over the doorway of the Temple of Life has been penetrated by the eye of the spirit. Millions of earth's children are glad with a joy unspeakable. The King of Life has come and Death himself is dead.

Yes, death is dead, and in his place stands Life, eternal Life;
Oh! mortal, turn thy gaze above—behold
Such glories as can ne'er be known
In all this outward strife.
Let peace her mantle fling o'er all thy earthly ways
And when thy soul casts off the heavy chains of earth
Thou'lt wing thy flight to fairer climes and brighter days.
Eternal Life and endless progress is the way of every human soul,
And thou shalt climb to heights undreamed and grander truths perceive
As age on age in endless cycles roll.

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MRS. JOSEPHINE ROPP.

This lady is the well known test medium of Cincinnati, whose services are courted by many societies on account of her accuracy in delineating the unseen.

The World of Psychics and Liberal Thought.

Claude Falls Wright, one of the leading lights of the Tingley faction of the Theosophical Society, has resigned.

Blind Tom, whose marvelous productions have elated millions of music lovers, is living in a comfortable cottage at the Highlands of Navesink, on lower New York bay.

Mrs. Kate Wagner of St. Louis is incarcerated in the insane ward of the city hospital because she sees and converses with the spirit of her little boy who died several months ago. She told her husband of these visitations and he promptly sent a policeman for an ambulance and had her taken to the insane ward, "until the doctors can determine whether or not she is insane."

One T. C. Sawkins, who says he used to be the manager of the Campbell Brothers, has been telling the Denver (Colo.) people through the newspapers all about the modus operandi of these mediums and pronounced their doings fraudulent from beginning to end. The reading of his exploits reveals an arrested moral development in Mr. Sawkins.

Mr. Henry Foulke, who contested the election of leader of the Aryan branch of the American Theosophical society with Mr. Judge four years ago, refuses to accept the tender of the presidency of the faction which seceded from Mrs. Tingley a short time ago.

Dr. Franz Hartman says that he does not consider any split in theosophical society as having occurred. All that he has seen is that certain elements incapable of grasping the idea of universal brotherhood which is the basis of the society, have left and gone in search of other subjects.

A young lady of Millville, N. J., in apparently good health and spirits, suddenly became speechless a few days ago. She lost all power of articulation and was stupefied with astonishment and fright. Several doctors were called, but none could account for the phenomenon and advised her to go to a specialist in Philadelphia. She continued speechless for over a week, when as suddenly as it left her her voice came to her.

The total membership of the Thirteen club in 1896 was 626. Only four members died during that year.

A young prig in a Central New York town conceived the precious idea of frightening two maiden ladies by playing Banquo. Robed in a white gown he concealed himself in a woodshed, and at the proper ghostly hour sent forth a varied assortment of groans. Awakened by the noise the ladies dressed themselves and, armed with clubs, followed the direction of the sounds and found the spook. What happened after that is best attested by a black eye, a bruised face, patched up with courtplaster, and a disjointed thumb on the part of the ghost.

Victorien Sardou has withdrawn his latest drama, "Spiritisme," from the French stage. From all accounts the play is a success in this country thus far.

Mrs. Harriet E. Beach, widow of a former editor of the Scientific American, a woman 69 years old and wealthy, was married some months ago in Alexandria, Egypt, to Henry R. Rogers, of malodorous memory, whose lucrative business in fake spooks was broken up in Brooklyn about a year ago.

August Schrader, the magnetic healer, now in Boston, healed a paralytic who had been in that condition for fifteen years.

"Ian Maclaren," Rev. Dr. John Watson, doesn't like the manner in which the church frowns upon the labors of the late Professor Henry Drummond. In an article in the North American Review for May, touching on Professor Drummond's work, Dr. Watson says:

"Was there ever such madness and irony before heaven as good people lifting up their testimony and writing articles against this most gracious disciple of the Master, because they did not agree with him about certain things he said or some theory he did not teach, while the world lay around them in unbelief and selfishness and sorrow and pain."

The long line of ghost hunters whose proverbial course has been in a direction as far away as possible from the first uncanny exhibit, has at last been broken by a woman in Atchison, Kan., who married a second time the other day and all through the service she saw the wraith of her former husband standing beside her. But this was not the crucial test of her staying powers. The ghost was vehemently shaking his fist at her as though objecting to her action.

The First Spiritual Ladies' Aid of San Francisco has opened headquarters at 418 McAllister St., where meetings are to be held every Friday evening. Its officers are: Mrs. S. L. Slocum, president; Mrs. Smith, vice president; Mrs. E. Nevill, recording secretary; Mrs. E. B. Bell, cor. sec.; Mrs. H. W. Coverdale, treasurer; Mrs. Elliott, custodian.

At the twelfth quarterly meeting of the Seginaw Valley association at Bay City, Mich., Mr. M. A. Root presided. Addresses were made by Lyman C. Howe, Mrs. Root, Dr. C. A. Andrews, and tests given by Mrs. Pettibone. Vocal and instrumental music were rendered by Miss Cunningham, Miss Marshall and Prof. P. O. Hudson. The Ladies' Aid, under Sarah E. Hudson, gave soul to the entire affair.

The friends at Auburn, N. Y., have, by the aid of Mr. E. W. Sprague, united into a society, with Mrs. Sarah L. Walters as speaker and the following board of officers: Mrs. S. C. Ellis, president; Mrs. Walters, vice president; Mrs. Mary S. Wheeler, secretary; Mrs. M. E. Dickerson, treasurer, and Messrs. B. Ellis, Thomas Grant and William Wheeler as trustees.

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of every case which we pronounce curable. The following letter is like thousands of others which we receive each month:

Silver City, N. M., April 8, 1897.
DEAR DOCTORS—I write you to night to let you know how your little patient is getting along. As I write she is sitting up in bed, talking and feeling so much better. I can not find words to express myself to you. The doctors here had given her up; had told me she could not live 24 hours, when your box of medicine came. But from the first dose of your medicine there has been a steady improvement. She has a good appetite and sleeps well now especially after your psychic treatment.

MRS. AETIE GALLOWAY

Do not endanger your life and throw away your money on uncertainties. Write us; give name, age, sex and a leading symptom and receive by return mail an absolutely correct diagnosis and medical advice free. No guess work, experiments or poisonous drugs.

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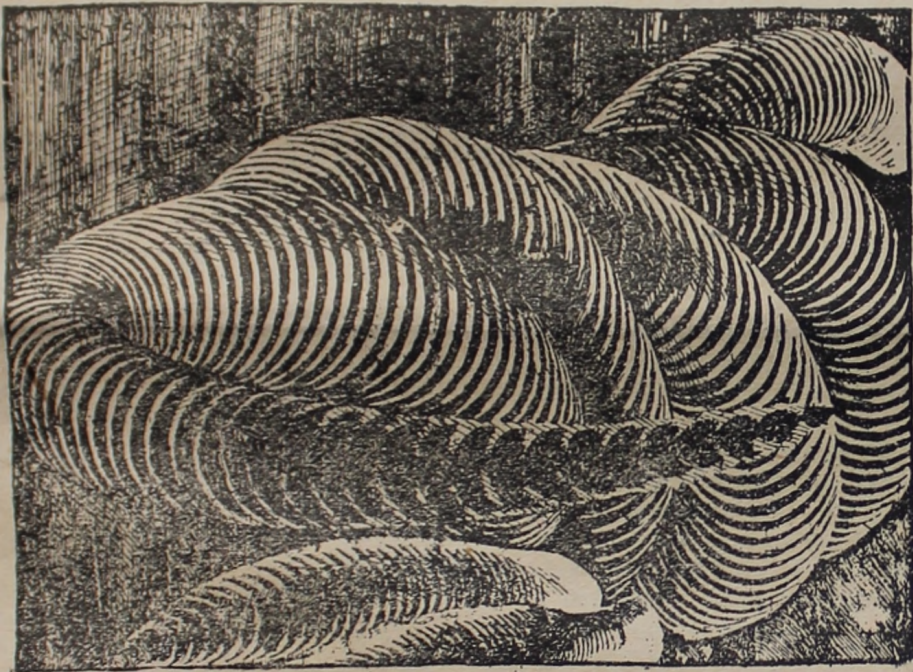
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PHOTOGRAPHING SOUND.

With a biograph a New York investigator has been taking continuous photographs of tones. A tin cone is supported in an upright position by being thrust through an aperture in the leaf of a table near its edge. The larger end of the cone or horn is now uppermost. A piece of rubber or skin is drawn over the mouth of the cone like a drumhead. Alongside the cone, and somewhat above it, is mounted a mirror, inclined at an angle so that it will reflect to the eye of one standing opposite it whatever may appear upon the surface of the tightened rubber. The biograph, which takes from 75 to 100 pictures a second, is placed opposite the mirror, the lens pointing at the spot on the glass where will be reflected anything upon the surface of the rubber. A tiny drop of dark liquid, from the point of a needle, is placed in the center of the rubber drumhead. A tone or tones, or a song, is sung into the small end of the cone, or a bar of music is played on any instrument, always, of course, near the small end of the cone. The effect is to cause the tightened drumhead to vibrate, and in response to the vibrations the colored liquid dances up and down and spreads out and away from the center, forming the most intricate and beautiful geometrical figures.

These figures are shown in the mirror, and are reflected to the lens of the



PHOTOGRAPHING SOUND.

biograph and photographed upon the film that is passing along at lightning speed. Every movement of the liquid is copied, and when the pictures have been developed the hundreds of varied movements made by the liquid in response to the vibrations appear in odd and complex pictures. The same effect is produced when powder is used instead of liquid. The illustration, which is reproduced from the New York World, is one of the photographs. Sometimes it is a beautiful rose or other flower that is shown, and then again it is a study for an intricate scroll. Never by any chance can there be two pictures alike, no more than there could be two sounds exactly alike in volume and force, produced under exactly the same conditions.

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FROM OUR FOREIGN EXCHANGES.

According to La Revue Spirite, Le Frere Tranquille announced to its readers a new book on Spiritism entitled "Introduction to Modern Experimental Spiritualism." It speaks of the change in the views of the celebrated Italian "psychiatrist" or alienist C. Lombroso, with reference to this "Compass of the Future." Lombroso writes to the author, M. T. Falcomer, as follows: "Your work is very fine; it is going to carry me completely away. I am in Spiritualism like a small pebble drawn into an irresistible current; I have not as yet left the bank, but the waves are drawing me to it and I shall finally end by dwelling in the new planet. At this hour I am not the only one who has succumbed in this way. Moreover, in a year I shall write a book about it." In another letter to the same author he says: "I shall end by believing fully, for I am like a stone carried down the valley by the current. Your preface has charmed me, and especially the notes with which the work is closed." Are not the men of science now so inclined that the scientific "cat" of Professor James is about to jump in the direction of Spiritualism?

Victor Hugo, in a letter written to Madame Girardin, in 1855, says: "The tables tell us some surprising things. How I should like to talk with you and kiss your hands, your feet!" This letter has a further significance from the following postscript: "We are liv-

ing in a mysterious horizon which is changing the perspective of exile, and we are thinking of you to whom we owe this open window (the discovery of the talking tables). The tables command us to keep silence and secrecy. You will then find in the "Contemplations" (a book published by Hugo) nothing which comes from the tables except in two matters, very important, it is true, but for which I asked permission and which I shall indicate in a note." He adds to the manuscript of his "Legends des Siecles" the following: "Continuation of a strange phenomenon at which I have been many times present, that is the phenomenon of the ancient tripod. A table on three legs dictates verses by rapping and strophes come from the shades. It goes without saying that I have never mingled with my own verses a single one which came from the mysterious unknown; I have always religiously left to the unknown these verses of which he is the sole author. I have not even admitted the reflection of them; I have carefully removed myself from their influence. The work of the human brain should remain aside and borrow nothing from these phenomena. The exterior manifestations of the invisible are a fact and the interior creations of thought are another. The wall which separates the two facts ought to be maintained

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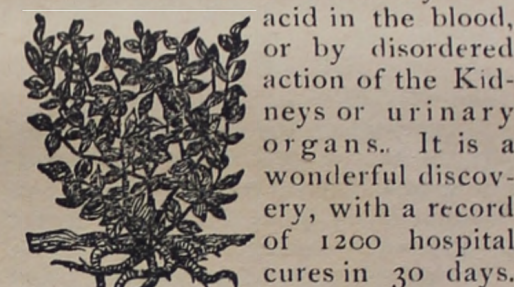
in the interest of observation and science. We ought not to make any breach in it. On the side of science, which forbids it, we find also religion, the great, the true, which interdicts it. It is then, I repeat, as much through religious conscientiousness as through literary conscientiousness, through respect for the phenomena, even, that I have kept myself aloof from it, making it a law to admit no mixture in my inspiration and wishing to maintain my work such as it is absolutely my own.

Don't rush into danger heedlessly, but pay attention to your inclinations. If you do not understand what that means, get a Psychometric Dictionary. For sale at this office. Price 25 cents.

New Cure for Kidney and Bladder
Diseases, Rheumatism, etc.—

Free to our Readers.

Our readers will be glad to know that the new botanical discovery, Alkavis, from the wonderful Kava-Kava shrub has proved an assured cure for all diseases caused by Uric



acid in the blood, or by disordered action of the Kidneys or urinary organs. It is a wonderful discovery, with a record of 1200 hospital cures in 30 days.

It acts directly upon the blood and kidneys, and is a true specific, just as quinine is in malaria. We have the strongest testimony of many ministers of the gospel, well known doctors and business men cured by Alkavis, when all other remedies had failed.

In the New York Weekly World of Sept. 10 h., the testimony of Rev. W. B. Moore, D. D. of Washington, D. C., was given, describing his years of suffering from Kidney disease and Rheumatism, and his rapid cure by Alkavis. Rev. Thomas Smith, the Methodist minister at Cobden, Ill., passed nearly one hundred gravel stones after two weeks' use of Alkavis. Rev. John H. Watson of Sunset, Texas, a minister of the gospel of thirty years' service, was struck down at his post of duty by kidney disease. After hovering between life and death for two months, and all his doctors having failed, he took Alkavis, and was completely restored to health and strength and is fulfilling his duties as minister of the gospel. Mr. R. C. Wood, a prominent attorney of Lowell, Ind., was cured of Rheumatism, Kidney and Bladder disease of ten years' standing, by Alkavis. Mr. Wood describes himself as being in constant misery, often compelled to rise ten times during the night on account of weakness of the bladder. He was treated by all his home physicians without the least benefit and finally completely cured in a few weeks by Alkavis. The testimony is undoubted and really wonderful. Mrs. James Young, of Kent, Ohio, writes that she had tried six doctors in vain, that she was about to give up in despair, when she found Alkavis and was promptly cured of kidney disease and restored to health. Many other ladies also testify to the wonderful curative powers of Alkavis in the various disorders peculiar to womanhood.

So far the Church Kidney Cure Company, No. 422 Fourth Ave., New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of LIGHT OF TRUTH who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative powers.

Voice of the People.

GENUINE CONSOLATION.

There is not in this bright world a thought more sublime
Than the fact that sustains us, and
cheers us through life,
Of spirit reunion o'er the river of time,
Ever free from misfortune, temptation
and strife.

There is not in this bright world a thought half so dear
As that loved ones are waiting on that
crystal shore,
For the coming of those that are still toll-
ing here,
When their life work is done, and its
cares vex no more.

There is not in this bright world a heart so bereft,
But that spirit communion its sorrows
can heal,
Like the bright glow of day where no
darkness is left,
Comes the convincing solace that spirits
reveal.

There is not in this bright world a moment so blest,
As when some beloved spirit from over
death's sea,
Returns to assure and by its knowledge at-
test,
That the soul shall inherit "Immortality."
—Jas. T. Morrison.
Ithaca, N. Y., April 26, 1897.

SUPPOSED DEATHS, TRANCE, ETC.

William Tebb, F. R. G. S., has written a book on supposed deaths from which the following extracts are taken.

A Dr. Roger S. Chew of Calcutta relates:

"I died, as was supposed, on the 18th of January, 1874, (and was laid out for burial, as the most careful examination failed to show the slightest traces of life. I had been in this state for 20 hours, and in another three hours would have been closed up forever, when my eldest sister, who was leaning over the head of my coffin crying over me, declared she saw my lips move. The friends who had come to take their last look at me tried to persuade her it was only fancy, but, as she persisted, Dr. Donaldson was sent for to convince her that I was really dead. For some unexplained reason he had me taken out of the coffin and examined very carefully from head to foot. Noticing a peculiar, soft fluctuating swelling at the base of my neck, just where the clavicles meet the sternum, he went to his brougham, came back with his case of instruments, and before any one could stop him or ask what he was going to do, laid open the tumor and plunged in a tracheotomy tube, when a quantity of pus escaped, and, releasing the pressure on the carotids and thyroid, was followed by a rush of blood and some movement on my part that started the doctor. Restoratives were used and I was slowly nursed back to life; but the tracheotomy tube (I still carry the scar) was not finally removed till September, 1875."

Here is another case in which a life was saved by the persistent instinct of a dog:

"In Austria, in 1870, a man seemed to be dead, and was placed in a coffin. After the usual three days of watching over the supposed corpse, the funeral was commenced; and when the coffin was being carried out of the house, it was noticed that the dog which belonged to the supposed defunct became very cross, and manifested great eagerness toward the coffin, and could not be driven away. Finally, as the coffin was about to be placed in the hearse, the dog attacked the bearers so furiously that they dropped it on the ground; and in the shock the lid was broken off, and the man inside awoke from his lethargic condition, and soon recovered his full consciousness. He was alive and well at last news of him.

Dogs might possibly be of use in deciding doubtful cases, where their master is concerned."

Several cases, seemingly well authenticated, of self-imposed trances by Indian fakirs are narrated. One occurred in 1889 in Jeypore, the fakir, a Sanscrit scholar, much honored by Hindus, going into a trance in the presence of Chunder Sen, municipal secretary of the Maharajah of Jeypore, and his brother, a doctor, who applied the stethoscope to the fakir's heart without detecting the faintest motion. The account continues:

"The fakir, covered with a white shroud, was placed in a small, subterranean cell built of masonry, measuring about six feet by six feet, of round structure. The door was closed and locked, and the lock sealed with Dr. Sen's private seal and with that of Mr. Dhanna Tal, the magistrate of the city; the flap-door leading to the vault was also carefully fastened. At the expiration of 33 days the cell was opened and the fakir was found just where he was placed, but with a deathlike appearance, the limbs having become stiff as in rigor mortis. He was brought from the vault, and the mouth was rubbed with honey and milk, and the body and joints massaged with oil.

In the evening manifestations of life were exhibited, and the fakir was fed with a spoonful of milk. The next day he was given a little juice of pulses known as dal, and in three days he was able to eat bread and milk, his normal diet."

Commenting on this the London Spectator says:

"Try any of the so-called tests (of death) in the light of human experience, and they all break down. Let us take them in order. A person is not dead because he has ceased to breathe. There are hundreds of recorded cases where no sign of breath could be detected, and yet the patient has lived. Complete stoppage of the heart's action is, again, no criterion. The hearts of men supposed to be dead have given no sign to the trained ear and touch, and yet life has been present. It is the same with the blood. You may open a vein and find the blood congealed, and yet have been operating on a living subject. Reduction of the body's temperature, i. e., 'the chill of death,' is also no test, nor is rigor mortis, the stiffening of the frame. Not even are putrefaction and decomposition an absolute sign. As is well known, portions of the human frame may mortify in the living. The red color may have gone from the hand when held to a powerful light, galvanism may fail to produce a muscular reaction, and a bright steel blade may be plunged deep into the tissues and when withdrawn show no sign of oxidation, and yet death may not be present.

"What is the lesson to be drawn from the extreme difficulty of pronouncing absolutely whether death has or has not actually taken place—whether, that is, animation may be restored to the body, or whether re-animation is impossible? The lesson, to our mind, is to observe the two old customs which long governed the treatment of the dead—to watch the body till the burial took place, and not to bury until unmistakable signs of putrefaction had appeared. These customs have of late fallen into disfavor and disuse, but, as so often happens, experience is beginning to show that they were based on reason, and not on sentiment or superstition—were, in fact, more truly scientific than the usage that has superseded them."

If you wish to know how to guard against imposition by tricky or malicious spirits get a Psychometric Dictionary. For sale at this office. Price 25 cents.

DR. C. E. WATKINS.

A WONDERFULLY GIFTED MAN.

Something About the So-Called Quacks and Something About the Regular M. D's.

The first and prominent desire of man has been to prolong his existence, and even at the present day, notwithstanding the eagerness with which wealth is sought, the preservation of health and life occupies a conspicuous situation in the hearts of men. Health is of the first importance to the human family. What treasures can indemnify us for its loss? What is the nature of that life which is passed in pain and suffering? Of what use can a diseased man be to his fellow creatures, to his wife, to his children, to himself? If it be possible, patients should choose the physician who has the greatest success in curing disease—not the one who has the greatest number of diplomas. Medical diplomas can not cure the sick; they can not even be used for a plaster. Many quack plasters are far better, especially an old-fashioned mustard plaster; yet medical education is of the greatest importance, if for no other reason than to discover the harm certain drastic drugs are doing. There are thousands of medical quacks who are practicing medicine today; some regular graduates, and some the seventh daughter of the seventh daughter, who would make better blacksmiths and dressmakers than physicians.

There are without question a great many who have some kind of a psychic gift, who can diagnose correctly. These are called clairvoyants, but unless they have a medical education they seldom cure the sick. There are the regular "M. D's", who have no intuitive powers; who can not diagnose correctly, and not knowing what is the matter with their patients, they fail to cure; and yet there are physicians who have a thorough medical education, and are also gifted with the power of correctly diagnosing a case. To cure disease one must have a correct knowledge of the disease; this knowledge combined with a medical education is what makes the successful physician of today; such a physician we find in Dr. C. E. Watkins, the famous chronicist. His gift of psychic power by which he correctly diagnoses disease is marvelous, and his cures are most remarkable, curing the sick where all others fail. Dr. Watkins is a regular graduate, yet he says that if he did not have the gift of correctly diagnosing a case he would not practice medicine a single day. A great many of M. D's have this gift, yet they, through fear of their medical brothers, refuse to acknowledge this gift. Dr. Watkins, on the other hand, claims boldly that he is a firm believer in this psychic power of diagnosing. We take this sentence from his book on chronic disease: "We wish all to understand, however, that it is our honest belief that we are guided daily and hourly by some power higher than ourselves. We feel that it would be an act of cowardice on our part to deny this fact, yet we do not ask others to believe it."

Dr. Watkins has a most wonderful power or gift, different from most physicians, and the world knows it to be a fact, as he has time and again demonstrated this fact.

Dr. Watkins' home office is Ayer, Mass., where all who are sick can consult him by mail. Send him your age, name, sex and leading symptoms, and do not forget stamps, and you will receive by return mail a diagnosis of your case free.—From the Clinton Enterprise.—adv.

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MRS. ANN SUTHERLAND,
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QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—What is love?—Age of Reason.

Answer.—The signature of the questioner leaves us to infer that he is not a sentimentalist and wants a definition of love according to his conception of things. Well, he can have it; for if life is what we make it, it must have a different appearance to every individualized soul, and a definition in accordance with it. Love to a man without sympathy is probably a myth; though this is perhaps impossible if life itself is love, unless it is so imbued in selfishness that it is lost to view—temporarily asleep. But there is a form of love that is calm and apparently without emotion or sentiment. It may be called intellectual or cultured love—such as is developed by association, conscientiousness, etiquette, study and charity. This we may also term love based on reason, and is perhaps the ideal of our querist. That this form is often the most rational—the most practical under circumstances—no experienced man will doubt. But that such is entirely without sympathy is a question. It may not be of the gushing order—turbulent, demonstrative or externally manifest—but there is a pleasurable feeling in the heart that accompanies one's thoughts or acts on such occasions, and proves that it is not altogether a brain affair or one acquired by education or discipline. Now, whether education is needed in some to awaken this form of sympathy, or whether it is characteristic in some to hide their feelings or dislike to display them externally, is another question. But that there are some very generous people who seem all but generous or charitable, is a fact, and which may be due to modesty (a virtue in itself, being the antithesis of vanity or conceit). And that there are many who are very good-natured, genial and companionable, though miserly and avaricious, is also a fact. Now, to be good-natured, one must have a certain amount of love, or the reverse—captiousness or irritability—would be manifest. Thus it becomes somewhat difficult to define love in its entirety. In some respects it is an anomaly; or the individual is who has it in any of these forms. We would suppose love to be a compound of charity, sympathy, generosity, amiability, affection and justice or humanity generally. But few seem to possess it whole. Perhaps it unfolds in the human entity according to the soil that surrounds it, and all manifest it in accordance with their make-up and general characteristics—hereditarily or individually attained. Thus it is natural that every one should have an individual definition of love, and every questioner expect a different answer.

Question.—There are two brothers, both at heart good and noble. One is fortunate, the other not. One is helped a great deal financially by the lucky one, yet is often hurt intensely by the other's remarks. The unhappy one feels his condition keenly, being naturally proud and sensitive, to be compelled to accept assistance, especially, as he sees no way in this life to return good for the benefits received. Can a soul have a chance in the other world to atone for such generosity, even when his services are not needed nor wanted?—Altruism.

Answer.—This is a case for psychometrism if the whole truth of the case is to be revealed; for it seems to be a case of hypersensitiveness on the part of one—perhaps false pride—which generates criticism in the mind of the other. If the unlucky one is really in want there is no need of being sensitive about accepting anything from a brother; and a brother would never make "remarks" in such cases without good reason for so doing—especially if "good and noble." Perhaps the former thinks pride out of place under the circumstances and feels himself "hurt" that such should be; for pride often looks like ungratefulness to a giver, and he feels discouraged to continue. Let the recipient show how much he appreciates his brother's kindness, and we will warrant that no more "remarks" will be made, but sorrow or tenderness substituted. Gratefulness is "atonement" enough in some cases, for it is giving love or sympathy for value received, and that is equal to giving stimulant for prolonged life or health. Can we give anything higher than that? A giver needs no earthly reward. Nature furnishes that by superior development, every love act adding to the soul's powers of understanding and will for renewed accumulation, though it may not be noticed on the surface. Let brotherly love prevail and all will be well.

Question.—It has been asserted that the human aura is vari-colored, and that wearing clothing compatible with these colors is conducive to health; is this correct?—Querist.

Answer.—The study of the human aura will some day be one of the most interesting in the Spiritual science, but it will need a more general development of clairvoyance to make it understood or accepted. So far we have but a few general facts to base on with a few specific ones at variance with each other on account of the subjective sight on the part of many clairvoyants—the latter perhaps due to erroneous notions, preconceived ideas, personal opinions, little prejudices, auto-suggestion, imperfect development, perverted clairvoyance, hypnotic influence of sitters on the medium, and in-harmonious conditions generally. That color is a matter of vibration there is no doubt, and that in consequence a color at variance with the aural tint or tints must have more or less ill effect on the wearer. Thus it stands to reason that the opposite must have an opposite effect and therefore health producing. Sensitives already feel more comfortable with certain colors among their apparel of wear than with others. It indicates a harmony of vibration with the aura and betrays to an extent the color of the aura—in whole or in part. To the eye of some, certain colors are offensive; others soothing. This is sensitiveness manifested through the sight, and hints at clairvoyance in embryo. But it is a pointer which should be heeded; for that which discomforts is certainly injurious to health in the end. The tastes of children, especially, should be heeded in this respect.

Question.—Has weather any effect on soul development?—Sensitive.

Answer.—Indirectly, yes, for it affects the blood and nerves through the lungs, and bodily discomforts disturb the equanimity of the soul with compatible effects for the worse. But if atmospheric conditions in general are meant (which is weather also), we would say, yes, everything; for souls are developed in conjunction with the normal or average condition of the weather the globe over. But the weather or the atmosphere must not be blamed for our shortcomings, for the weather is an effect of the earth's general attainment in the plan of evolution, and this is absolute; i. e., no variation, though constantly unfolding towards higher conditions. No doubt,

there are planets which have worse conditions—not so far developed—and consequently worse weather on the average with compatibly more turbulent and warlike souls than earth has; while there are many, no doubt, with better conditions, and thus environing souls that are superior to these of the earth in many respects. Mars may be called a warlike planet, but reason points to the inference that between them earth is the more warlike of the two, and mainly because inferior in evolutionary unfoldment. Souls partake of the nature of the globe they inhabit, and weather is an effect of the globe's status of development—the latter being the medium between man and the globe from which he evolved. Its local effect is self-evident.

Questions.—What is the difference between Spiritualism and Christian Science? Did Mrs. Eddy receive her first inspirations through mediumship? How can they deny Spiritualism? How do they accomplish their healing?—S. A. F.

Answers.—The difference lies in the fact that Christian Science is only a part of Spiritualism, but like Theosophy, contains enough to incite investigators to continue their search for more light.—Mrs. Eddy was a medium, which implies the practice of a gift with spirit aid, but has attained, as all mediums can, a state of development wherein spirit aid is no more essential for results. The mission of spirits in connection with mortals is to develop the higher powers in the latter—those needed as spirits—which, when accomplished, ends their mission, and man becomes spirit individualized, a very desirable end to attain while yet in the flesh, because it frees the spirit from earthbound conditions at transition.—All Christian Scientists do not deny Spiritualism. It is only those who have not investigated beyond their own ism, as we find many elsewhere.—Their healing is accomplished as that of other healers, with and without the aid of spirits, according to development.



MRS. D. H. ROYCE.

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